

Daniel Murphy

Volume XVII.]

August, 1840.

[Number 2.]



THE

RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN
THE FORMULARIES OF THE WESTMINSTER DIVINES, AND
WITNESSED FOR BY THE

ASSOCIATE SYNOD OF NORTH AMERICA.

EDITED BY C. WEBSTER,

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VOLUME XVII.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good
way, and walk therein, and ye shall find rest for your souls.—Jer. vi. 16.

PHILADELPHIA:

PRINTED BY WILLIAM S. YOUNG,

173, Race Street.

1840-41.

POSTAGE: Two sheets, 130 miles, 3 cents; any greater distance, 5 cents.

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ART. I.—*Notes of a Sermon transcribed at the request of some who heard it preached.*

PART I.

"Honour the Lord, with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. iii. 9, 10.

THE Lord or Jehovah is "honoured" when his statutes and ordinances are observed in a *right manner* and from *right motives*. Indeed all true religion may be said to consist in obedience to God. Thus Solomon summed it up after all he had seen, and all he had said or written—"Let us hear the conclusion of the whole matter—fear God and keep his commandments; for this is the whole of man." (Eccl. xii. 13.) The one having a respect to the *motive*, the other to the *rule* of our obedience. "The commandment of God" is the rule of all right obedience, and "the fear of God" the motive. That obedience which is honouring to God, is also always profitable to those who yield it. For God has said, "Them that honour me, I will honour." (1 Sam. ii. 30.) God has required no service of his people, but what he will abundantly and liberally recompense, "either in the life that now is, or that which is to come." "God said not unto the seed of Jacob, Seek ye me in vain." (Isa. xlv. 19.) All requisitions of obedience are accompanied with promises of corresponding blessings. This principle is clearly recognised in our text. We are farther taught in these words, that there is a use of our worldly substance which is peculiarly honouring to God. It is doubtless honouring to God, though more indirectly, when we apply our worldly substance to its proper natural use, as when we use it for the comfort of our bodies, either in the way of nourishment or clothing. Because this is manifestly according to the mind of God. And it is equally manifest that we *dishonour* God, when we abuse our worldly substance by spending it in the gratification of sinful lusts or appetites—because this is contrary to his will. But the "honouring of God with our substance and the first fruits of our increase," spoken of in our text, is direct, when our substance is appropriated and applied according to some special command of God; as, when the people under the Old Testament dispensation paid their prescribed "tithes and offerings."

I. The first doctrine which we propose from our text is,—"That God requires a portion of the worldly substance of his professing people to be appropriated to religious uses, and for the support of

religious ordinances," and God is *honoured* when this requisition is obeyed in a right manner, and from proper motives.

This requisition is not confined to either dispensation of the church's existence. Tithes were paid, at least, by Abraham and Jacob, and probably by others, before the giving of either the ceremonial or judicial laws, (Gen. xiv. 30; xxviii. 22;) which shows its morality and obligation, independent of the positive enactments of the ceremonial law. The truth of our proposition will appear, when we consider,

1. The offerings appointed in the laws of Moses. Of these there were three stated kinds, which formed the principal support of those who ministered in religious things, and furnished a large proportion of the materials necessary to the external worship in the tabernacle or temple service. These were—

1. The first fruits of the produce, both of the ground and of the animals.

Under this law, even the first born of the sons of the members of the Old Testament church were devoted in the same way, and must be redeemed with some substitute suitable to be offered in sacrifice. "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors, [wine and oil:] the first born of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me." (Exod. xxii. 29, 30.) In our text it is said, "the first fruits of *all* thine increase." In the revival of religion which took place in the days of Nehemiah, this ordinance of the offering the first fruits is very particularly set forth. Speaking of the measures that had been taken, to have this part of the service regularly attended to, he says, "And to bring the first fruits of our ground, and the first fruits of all fruit of all trees, year by year, unto the house of the LORD: also the first born of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God, and that we should bring the first fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God, &c." (Neh. x. 35—37.)

That these offerings of the first fruits belonged to the perquisites of the priest's office and Levitical service, appears from several references to the institution. "And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. The first fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever." (Deut. xviii. 3—5.) The same allowance was also made to the Levite, from any place in Israel, that came "with all the desire of his mind unto the place which the LORD should choose;" and this he was to have "beside that which cometh of the sale of his patrimony," (v. 6—8;) for he might also have a patrimony.

Again; it is expressly said to Aaron and his sons, "And this is thine: the heave-offering of their gift, with all the wave-offerings of

the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, [for the support of their families,] by a statute for ever. All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the LORD, them have I given thee. And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thy house shall eat of it. Every thing devoted in Israel shall be thine. Every thing that openeth the matrix in all flesh, whether it be of men or beasts, shall be thine: nevertheless, the first born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem." (Num. xviii. 11—15.)

The religious exercises which were appointed to accompany the offering of the first fruits, and which must have proved interesting and solemn, we have recorded, Deut. xxvi. 2—11.

2. Tithes formed another principal item, required under the Old Testament dispensation for the support of religion. The tithes consisted of the tenth part of all the produce of the ground, but was chiefly collected of the corn, wine, and oil, the three staple productions of the land of Israel. There appears to have been three kinds of tithes, or tithes for three different purposes.

1st. For the Levites for their maintenance, and that of their families. "Behold, I have given the children of Levi, all the tenth in Israel for an inheritance, for their service, which they serve, even the service of the tabernacle of the congregation. But the tithes of the children of Israel, which they offer as a heave-offering unto the LORD, I have given unto the Levites to inherit." (Num. xviii. 21—24.) This tithe appears to have been required, year by year, or annually, as we would say. As mention is made of the tithe being paid "every third year," which is called "the year of tithing," (Deut. xiv. 28, and xxvi. 12; also Amos iv. 4,)—some have supposed that there were no tithes collected only every third year; but it is expressly said, Deut. xiv. 22, "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth *year by year*;" and in the next verse it is said to be the "tithe of the corn, the wine, and the oil;" and from passages already quoted, it appears that these were the things which were especially appropriated for the priests and the tabernacle service.

2nd. There was a tithe for the poor and the stranger. This tithe appears to have been required every third year. Deut. xiv. 28, 29, and xxvi. 12. This was not to be brought to the place where the LORD should choose to put his name, but "to be laid up and eaten within their gates," as is evident from the passages referred to, and of this, "the stranger, the fatherless, and the widow" were to partake.

3d. There was also a *tithe* which must not be eaten within the "gates," or private dwellings of the Israelites; but must be eaten in the place where the LORD should choose, this was to be eaten by the whole household, son, daughter, man-servant, and maid-servant, and the Levite that might belong to the household. (Deut. xii. 17, 18.)

All these are, besides a tithe of the tithes, paid to the priests by the Levites, (Neh. x. 38,) and used for the heave-offering. (Num. xviii. 26.) And all were contributed, according to the Divine appointment, by the people, and were stated, besides the numerous free

will or voluntary offerings which were continually presenting. These were all required by God, and the people were enjoined to be punctual in paying, in order, as it is often expressed, "That the LORD might bless them," and "That they might learn to fear the LORD their God always." (Deut. xiv. 22—29.)

3. The third source from which provision was made for the stated support of religious ordinances appointed under the Old Testament dispensation, was, what may be called the *poll* tax, of half a shekel, equal to about twenty-seven cents. (Exod. xxx. 11—16.) This was paid by every male Israelite, twenty years old and upwards, and was not varied on account of the circumstances of the people; the rich might not pay more, nor the poor less.

Besides these stated appropriations for the support of the religious institutions of the Jews, there was a large amount contributed in the way of "voluntary offerings," for the giving and disposing of which, appropriate directions were given in the law.

These observations show, that so far as it regards the Old Testament dispensation, the truth of our proposition is abundantly clear. And it also appears from the passages of Scripture quoted, that the ordinary objects for which these contributions were required, were,—the maintenance of those who served at the altar—for relieving the wants of the poor—and for furnishing the materials necessary for the external worship of God, under that dispensation.

To complete the proof of our proposition, it is necessary to show,

2. That the design of these requisitions is carried out under the New Testament dispensation.

Before referring to passages of the New Testament directly confirmatory of our proposition, I would invite attention to the following considerations:—

1. We nowhere find, in the New Testament, a revocation by Christ or his apostles, of the Old Testament regulations and usages, for the support of religion and religious institutions. The inference, then, is, if they are not revoked, or in some authoritative way repealed, they are still in force, at least so far as is necessary for the support of, and in accordance with the spirit of the New Testament institutions. But our Lord did not appear even to disapprove of the conduct of the pharisees in paying tithes of the produce of their gardens. He censured and reproved them for their hypocrisy, in being so scrupulously exact in those articles of which the tithe had not formerly been exacted, and neglecting the weightier matters of the law. "Wo unto you, scribes and pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." (Matt. xxiii. 23.)

2. The same objects, or at least two of the ordinary objects, for which the contributions under the Old Testament were required, still exist,—namely, the maintenance of those, whose time is required in attending upon the public services of religion—and the relieving of the wants of the poor. The other object, namely, victims for the stated and daily sacrifices, &c., does not exist under the New Testament dispensation. But houses and other accommodations for the public worship of God, are necessary now; so that although there may be some change in the nature of the objects, requiring provision, under the present dispensation, yet neither their number nor necessity are removed.

3. Whenever there was a genuine revival of true religion under the Old Testament dispensation, a conscientious regard was paid to the requisitions of the law in providing for religious uses, and an increased spirit of liberality manifested by the people. As was the case in the days of Jehoiada, the high priest and regent, during the minority of King Joash, (2 Chron. xxiv.) and in the days of King Josiah, (2 Chron. xxx. iv.) also in the time of Nehemiah.— And why may not a similar spirit be expected, whenever there is a true revival under the New Testament dispensation? No good reason, it is believed, can be given why it should not.

But the following passages seem clearly to show that the design of the Old Testament institutions for the support of religion is fully carried out under the new. When Christ sent forth the twelve Apostles to visit, and to preach the gospel throughout the cities of Israel, he said to them, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat." (Matt. x. 9, 10.) With this also accords the language of the Apostle Paul, "Do ye not know that they who minister about holy things, live of the things of the temple? And they who wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they who preach the gospel, should live of the gospel." (1 Cor. ix. 13, 14.) The Apostle, for special reasons in his case, did not avail himself of that to which he had a right, according to this principle; yet he would not suffer his practice in this particular to be afterwards pleaded as a precedent; but he expressly asserts his right, though he did not choose to claim it, on that occasion, (v. 12.)

Again; "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. vi. 6.) These passages together with another which might have been sooner referred to, "The labourer is worthy of his hire," (Luke x. 7,) are sufficient to show that it is the mind of God, that his professing people should contribute, out of their worldly substance, whatever is necessary to support, in a becoming manner, the public institutions of religion.

That the necessities of the poor are to be relieved, and that it is a Christian duty to contribute of our worldly substance for this purpose, is abundantly plain, from the whole tenor of Scripture. There are, however, several passages, worthy of particular notice, in connexion with this part of our subject. "He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again." (Prov. xix. 17.) Here the duty is enjoined, and the promise annexed to it, in a place and manner which is not peculiar to either dispensation. But we have several passages in the New Testament, strongly inculcating the same duty, where it may have respect to the necessities of the saints, in things either temporal or spiritual. Paul thus writes to the Corinthians: "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. xvi. 1, 2.) From other passages evidently referring to this same collection, it appears that it was for the poor saints at Jerusalem, and may have been designed to aid them, either as to their temporal wants, or to provide for their spiritual privileges.

In his second epistle to the Corinthians, the Apostle again alludes to the subject, (chap. ix. 1—5,) and having commended their readiness and liberality in their former contribution, made another call upon them for a similar purpose. And added (v. 6, 7,) the following consideration as an inducement to liberality, "But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (See also to the same purpose, chap. viii. 11—15.) The contributions here spoken of were evidently voluntary, like the free will offerings, hence the Apostle does not undertake to prescribe what each one, or any one should give. He, however, lays down this rule as to the sum to be given, "Let each one give as the Lord hath prospered him," and as to the manner or spirit with which it is to be given,—“According as he purposeth in his heart, so let each one give; not grudgingly, or of necessity.

ART. II. *Address on Foreign Missions before the Associate Society of Inquiry. By the President of the Society. Canonsburg, March 24th, 1840.*

[Concluded from page 68.]

Viewing matters as they now are in the church, could not something be done immediately for the destitute? Could not some one of the thirty-four settled pastors, who have charge of one congregation only, be so disposed of, as to be released without serious injury done to the people, and set him apart to a foreign field? What joy would such a movement impart to the friends of God and man? to see an inroad begun to be made upon those parts of Satan's empire, which have been for ages held under his absolute control. And if a change could be effected in one instance, certainly in one or two more. Then we might behold the star of our hopes, the lethargic spell broken, the frigid apathy, which has congealed the souls of Seceders would *begin* to relent, and a free circulation of Christian philanthropy commenced through all parts of the body. This, in our humble opinion, might be effected without any perceptible derangement of the present state of things or loss to the church at home.

But the objection that we have not men, and therefore cannot enter upon the work of foreign missions *now*, appears to be sophistical in the extreme. How do we *know* we have not men? Have any efforts been made to obtain them? Suppose our country were invaded by a foreign foe, rapine and murder spreading on every hand, and to the suggestion, that we should rise in defence of our country, it were objected, that no soldiers are in the field, no army is martialled, no arms, no ammunition, no loaded cannon, lying in front of the enemy,—would the objection be worthy of a second thought, or could any thing appear more ridiculous? Only let the word of the commander go forth speedily, and let men know the danger of the country, hosts of volunteers will instantly throng the field. Precisely parallel is the case of the church; her chartered possession embraces the *whole world*, not a single point is unoccupied by the arch enemy of man. Let the church know the desolate

condition of the Lord's heritage; let all determinately begin to do what they can, and, as in every other undertaking, *demand*—and the *supply* will be found to correspond. Do we anticipate a period when hundreds and thousands of men will be found prepared for enlightening the heathen, without starting the idea that the heathen stand in *need* of light, or, that illumination is the work of the church, when men will spring up as by enchantment, to a work to which they have not been previously called? Vain delusion! let the church lay to heart the important work, of extending the gospel throughout the world; let the great idea "*all the world*" be carefully instilled in every mind. It is *necessary* that a motive of such magnitude, should always be in the mind, in order to procure the required action; and the most earnest, and indefatigable exertions, will be found necessary to correspond to the idea of Christianizing *all the world*. Let ministers and people stir up each other; let them ponder and gaze upon the moral waste, yet extending itself over more than two-thirds of the globe. Let them bear in mind the worth of the soul, constitutionally destined, to eternal bliss or eternal wo, and that the blood of every soul, to which it is *possible* for us to extend the knowledge of the Saviour, will be required at our hand. Let these things be regarded according to their incalculable importance, and the most formidable barrier to the spread of the gospel is at once removed. This is the way *God gives the word*, and great *then* is the company of them who publish it. We certainly deceive ourselves, if we expect any miraculous call to the work; if we wait for God's goings in the mulberry trees, for the levelling of mountains, or any supernatural intimation of the time when we must begin. We have no ground to believe that God will give the word in any extraordinary manner. He has already given it. From the day of Pentecost until the present day, there has not been a moment when the command to *evangelize the world* was not obligatory on the church; nor will there ever be such a moment, until the isles of the ocean, and every corner of the habitable world shall see the "salvation of our God." The whole is to be done through this mean instrumentality; and if that be not exercised in active and implicit obedience to the commands of God, a change must be effected in his moral government. With the faithful exercise of means, the blessing flows: this is the concurrent testimony of scripture: "Why criest thou unto me? bid the children of Israel that they *go forward*," saith God to Moses. "Why do ye sit still? Assemble yourselves, and let us go into the defenced cities," saith Jeremiah to the lamenting Jews. "Bring ye all the tithes into the storehouse, and prove me now therewith," saith Malachi to the church, blighted and withered for want of reviving showers from heaven." All so many infallible witnesses, testifying to this important truth, *that nothing is impossible to those who go on courageously to the performance of duty, in the name and in the strength of the Lord God.*" The mountains shall be brought low, the valleys exalted, the Euphrates dried up, and the way of the kings of the east prepared in the *same* way, by the *same* instrumentality. If proper means are used, there will be no lack of supply: let the youth of our congregations be made to understand the *orders* of the Captain of our salvation; let them see that his heritage, according to stipulation, is in the hand of the enemy. Open to them the extensive field of action; impress upon them the

duty of *implicit* obedience to their general's high command, and volunteers will be plentifully found. We feel constrained to remark, also, in connexion with this subject, that in our humble opinion the *mode* of preparing young men for the ministry, and for missionary operation, might be greatly improved. Let it not be anticipated, however, that we would favour a superficial course of preparation. No; but to remedy that evil, at present too prevalent everywhere, we think it not necessary that pious young men in devoting themselves to the ministry, should study three years, to become heathens, and then four more, to become Christian again, as a *sine qua non* of ministerial preparation. That the Apostles were well acquainted with scripture is evident from all their writings; but whether or not they had read Horace, and the canonized course of heathen authors, is not so clearly revealed.

But it is doubtless the duty of the church to see that men are prepared for the ministry, and to take measures which will effectually secure that end. As a general rule, it will be found that the most profitable men in the church are such as are raised in the poorer class of professors. Not many noble, or rich young men are called to this work, and the poor by reason of poverty are frequently kept back. To remedy this evil, is certainly the most imperative duty of the church: but more of this again.

We come now to look at the *means*, by which, we say, the church is *able to begin* to send the gospel abroad. If ever there was a time in Christendom, when the want of means could have been plausibly pleaded as a reason for restraining the gospel from the heathen, that time was the time of the Apostles;—few in number, and many of them, like their master, *destitute* of worldly goods. We are aware, however, that this fact has been abused, much to the dishonour of Christianity, being taken to prove that ministers should always preach without support from the people. This would still be true, under the same circumstances; namely, before the people among whom they labour, come to *know the worth* of the gospel. But when they come to know this, the difference between spiritual things and things that perish with the using, they will embrace as an *ordinance* of God, the *privilege* of supporting those who serve at the altar.

In entering upon this point, we are aware of encountering opposition. Here lies the *besetting* sin of the age. Mammon has taken such root in the church, that we almost despair of ever seeing its removal. It has not only taken deep root, but has grown to a most formidable size; like the tree which Nebuchadnezzar saw in his vision, its height reaches to heaven, and the branches thereof to the ends of the earth. Mammon has always been the sin of the world, of such as have their part only in the present life: but it has become most emphatically the sin of the church. And if the charge may be brought against any branch of the church in particular, that branch is our own. We do not bring this charge reproachfully against our own people: no! but we regard it as a *painful truth*, which behooves to be told, in order that it may be remedied. A truth, too, which is easily accounted for. Numerous benevolent associations have sprung up in other branches of the church around us, which either in their nature, design, or some other circumstance necessarily connected with them, we consider unwarrantable: against these, our preachers

have borne a faithful testimony; but in shunning one extreme, we have run into another. While we testify against various forms of expressing benevolence, we have not presented an object calculated to call forth the exercise of benevolence at all. Consequently, every argument against any of these institutions, was construed into an argument in favour of the pocket, and embraced with eagerness. And while we have done what we ought to have done in relation to error, we have left *undone* some weighty matters of the law: mercy, and the manifestation of the love of God to the souls of the heathen. How shockingly insensible must that individual be, who could stand by his neighbour falling headlong from a precipice, where he must be dashed to pieces, without stretching out a hand to save him! How much more if he should fail to warn hundreds and thousands, rushing impetuously to the same verge of unavoidable death. But this ruin is only temporal. If we were to witness such a scene as the destruction of Sodom, and see the wrath of Heaven visibly bursting forth upon a few thousands, their shrieks, their groans, their inexpressible agony, and the thought that the smoke of their torments was beginning to ascend for ever and ever would produce an impression which we could never erase from our minds; and if they were not entirely beyond the reach of our beneficence, no sacrifice would be too great to alleviate their torments. How then shall we account for that cold-hearted indifference, with which we regard the claims of the heathen world? whose number confounds our perception, and whose plagues, many and wonderful, are as certain as those of Sodom and the cities of the plain, long since engulfed in fire. Let none who profess love to God, turn a deaf ear to their cries while they are yet in the place of hope. Let every minister of the gospel martial in view of his congregation the hosts of Christless men, six hundred millions of our brothers and sisters, forming in solid phalanx a body a mile in breadth, and more than a hundred in length. Let these myriads of immortal beings pass in review before them, with the arch deceiver at their head, mustering, and marching them down to the gulf of eternal perdition. Such representations would have their effect. They would banish selfishness from the church. They will open new fountains in the frozen breast. They will touch a cord, which, if it does not vibrate through every bosom in the church, and move the hearts of the people as the trees are moved before the wind, it will at least discover the hypocritical pretensions of those who are *not* affected; who pretend to love God whom they have not seen, and remain insensible to any such emotion, toward their brother whom they have seen. But charity compels us to suppose such cases rare, at least until a trial is made.

It is said we have no *means!* and how do we know? Have we measured the extent, or fathomed the depth of our means? Until this is done, and it can be proved to a demonstration that we can do nothing, it is at least an arrogant assumption.

We are not able to form any correct estimate of the amount of wealth possessed by members of our church; but certain we are, that if the amount which God claims for religious purposes were duly contributed, we could do much. To the question how much Christians are bound to give for the support and extension of the gospel, we will not attempt to return a positive answer. The apostle Paul says, "As God has prospered us," but as this is indefinite, to some

degree, we may derive an answer from another part of revelation, which will be better understood. *Moral* duties, we know, do not change with dispensations. Whatever was a moral duty for a Jew, is the moral duty of a Christian. Now, it was the duty of the church to support those who served at the altar. And the apostle, to show that this is still a moral duty, quotes that law, 1 Cor. ix. 9—14, as an ordinance of God, "That they who preach the gospel, should live of the gospel." The same law, however, obliged the Jews to pay a *tenth*, annually. And it would be a mangling of Scripture to say that one part of a law was moral, and of perpetual obligation, and *another* part, referring to the same subject, was positive, and only intended for temporary use. Now to be sure it is to be given willingly, that is, not by assessment or regular taxation; but that would be a lame argument to prove that it should not be given at all.

But let us take another view of our ability. The whole number of members in our communion is supposed to be about eighteen thousand. Now suppose every member should pay, *annually*, one *dollar*, and we are unwilling to harbour the thought that they will come even so far short of their duty, (as many would, no doubt, give a hundred.) But suppose each one to pay so much, then we have *an annuity of eighteen thousand dollars* for missionary operation. Are we not able to do something? That sum would support thirty missionaries in a foreign field until they could make arrangements for supporting themselves; or, appropriating it differently,—it would support fifteen foreign missionaries, and educate ninety young men for the ministry, annually. Every excuse of inability, will, upon close inspection, be found fallacious. Nothing is wanting but *a heart in the work*. But will not this calculation be realized? There are none too poor to contribute what we have assumed in this calculation; and can it be possible that any, who have themselves been "bought with a price," will esteem this too great a sacrifice to the honour of him who redeemed them, too great an expression of gratitude for their redemption. To this argument the apostle appeals, in reasoning with the Corinthians: "*Ye know* the grace of our Lord Jesus Christ." He appeals to their experience. The argument is of no force to any others but those who *know* his grace. "That, though he was *rich*, yet for our sakes he became poor, that we through his poverty might be rich." In this we are called to study his example and to imitate him. He emptied himself of heavenly glory, lived on earth the life of an outcast, and died as a malefactor; and all that we might be made *rich*. Is it then a great return that he demands, a tenth, a hundredth, of the poor a mite: a dollar, annually. Look only at the truth as it is. We have passed from death unto life, we have escaped the vengeance of eternal fire, we have come into an inheritance which no tongue can describe. Now what is the worth of that change? Can we, for a moment, compare it with any sacrifice of a costly kind? with any amount of exertion, whether physical or moral? If it exceeds, thus, all comparison, then apply the golden rule. Suppose the messenger who brought the joyful sound, or those who sent him had been as indifferent and lukewarm as yourselves, what would have been your condition? And yet you refuse to do to others as they *have* done to you; others, whose decree of eternal death is sealed, if you do not send them the gospel! But if you still refuse our argument, speaking on earth, we have a higher authority

which you will not *dare* to refuse, we have the voice of him that speaketh from heaven. "Go ye into all the world, and preach the gospel to every creature."

This is one of those commands which involve relative duties. It enjoins on one hand the duty to preach, on the other to hear: more, when it enjoins the duty of preaching, it enjoins the duty of sending men ready qualified to preach. So that the duty of qualifying, and sending forth missionaries, devolves upon the church by no forced argument, but by necessary implication in the command itself.

Many appear, from their practice, as if they had yet to learn that God had constituted them *stewards* of all that they possess. That all their intellectual powers, their time, and their substance, are so many talents, all written in God's book of remembrance, and a strict account of the manner in which they have been applied must shortly be rendered. There is not an individual of the eighteen thousand of our fellow professors but what has, at least, one talent. Many have their hundreds and thousands; but who, with a firm conviction that he must shortly answer to God for all that he has received, would venture to hide one talent in a napkin? That this is the tenure, by which all hold their worldly estates, is no abstract theory. The principle must be recognised by all who participate in baptism, the Lord's Supper, or formal covenant obligations. The language of such, and of all these, is a hearty surrender of *ourselves* to God, and if a surrender of *ourselves*, much more of all our appurtenances. How then account for that strange contradiction in the character of professors, which is practically portrayed before us daily? All the withs and cords, with which Samson was bound, form no comparison to the obligations to which the followers of Christ submit; but the moment he turns to the world, all his obligations fall from him "as a thread of tow is broken when it toucheth the fire." "Son of man, see the abominations that they do here." After obligating himself by every thing in religion that *can* bind to honour the Lord with his substance, his eye is dazzled with the glare of the unrighteous mammon; he turns his back upon the tempter, and actually worships this sun towards the east. How can we expect the pleasure of the Lord to prosper among us, when having made a voluntary surrender of *all*, we are found before God to "keep back *part*," ay the whole, of the price back from the especial object for which it is intrusted, the extension of his kingdom in the world? "Will a man rob God?" *Can* he do it? Him who is self-existent, and absolutely independent of all his creatures! *Dare* he do it? Him who upholds him in all things, made him a steward, at any moment liable to be brought to give an account of his stewardship! "Yet ye have robbed me in *lithes* and in *offerings*."

We have seen that the contribution of a dollar from each professor in our communion would raise eighteen thousand annually, for missionary purposes, and taking it for granted, that they can, it no longer remains strictly *optional*. God peremptorily claims it as his right, and to withhold it is robbery: not of man, though it robs man of the gospel, and the heathen of their souls: but it is robbery of God himself, it robs him, as far as our instrumentality extends, of that revenue of glory which would accrue to him in time and eternity, from the conversion of the nations. We have seen that the amount which might be contributed, would support in a foreign field fifteen labour-

ers; and bring an accession to the ministry, of ninety every year. This idea might startle some of our people; especially such as are afraid of the church being overstocked with ministers, from our present ratio of increase. But, such men have never opened their eyes upon the world; they take for granted, that the first inquiry with young men devoting themselves to the ministry, is, *where shall I find a place?* Who will accept of my services in the ministry? Instead of inquiring, as every conscientious student will, where can I do most for the honour of my Master.

There is no fear of being overstocked with faithful servants of the cross of Christ. Look at 7,000,000 aborigines in our western forests, allowing 500 members to be committed to the charge of any minister, 12,000 are called for their supply. Five and a half million blacks in our Southern states, (at present slaves to their masters, as far as legal enactment can extend, slaves to Satan also,) will require, at the same rate, 11,000 preachers for their redemption!—the opening of this field for missionary labour, we trust is drawing nigh.

Is there not then a call for ministers? If that demand is not sufficient, look to the *world* calling for 12,000,000, at the same rate. Now if our hearts are not sealed to sympathy, and unaffected with the love of God, we cannot turn a deaf ear to this call.

Many, we are aware, will not find it *convenient* to contribute to such a cause. But mark ye, these very persons will find it *convenient* to spend more in one year, in luxuries, and superfluities, than they would be required at this rate, to sacrifice during their whole life. In times of slumbering in Zion, such as the present, many make a profession of religion for the sake of convenience. Put on the yoke of Christ for an ornament to the neck, rather than an implement in which to become co-workers with God.

The idea "that a profession of Christianity is much easier now than in the days of the apostles," though not written on our banners, appears to be more firmly impressed upon the minds of the multitude, than many things that are. The idea, in other words, is, that we can come to Christ without denying ourselves, and follow him without bearing a cross. This is a most fatal mistake, the standard of discipleship lowered! Christ divide his kingdom with Satan! Vain presumption! The matter may be tested by a single application. Go through our congregations, and ask the *sacrifice of superfluities* for the spread of the gospel; blot from your list every one who is unwilling to yield the claims of appetite for the claims of Christ; and something will be developed in *modern* Christianity *utterly irreconcilable* with the Spirit of Christ.

The slaves of folly, the devotees of sinful pleasure, should put professing Christians to shame. In gambling, in horse races, and in theatres, no expense is spared, and how is this? Is the object of their devotion more *worthy* than ours? Are the pleasures of sin more exquisite than the shedding abroad "of that love which passeth knowledge?" Even the heathen spend more upon their wooden gods, and lavish more upon their idol temples, than is spent in many parts of Christendom in the service of the living God. But in these offerings to vanity, we are deeply implicated. What a revenue would accrue to the Lord's treasury, by curtailing luxuries, which prevail much to the injury of both the soul and body of professors! Take the money which is sinfully squandered for superfluities in dress, and

devote it to such purposes, as our consciences before God would dictate; take the time which is alike sinfully squandered in preparing it, and devote that to the contemplation of Christ's kingdom within and without, in our hearts, in the world; take also the haughtiness which is connected with the former, and exchange it for the humility which would be the natural result of the latter; what a different aspect would be assumed by the church, both at home and abroad! Let vanity be ashamed of its curls, and foppery of its costly superfluities, the proceeds given to the support of the gospel in heathen lands, and the humble souls by which they are devoted, bowed at a throne of grace in fervent prayer for the success of the gospel, then, "Our God shall bless us, and all ends of the earth shall fear him." But we come to our fourth argument. *It is expedient.* The welfare of the church at home requires it.

The truth is, *duty and expediency* are one. None but an infidel will attempt to separate them. Whatever "the Lord our God requires of us," will be found in the end most expedient for us to have done; and having already seen that the positive command of Christ has made the diffusion of the gospel to *every creature* a *duty*, the dispute about entering upon the work *now*, should be for ever terminated. But as some, indeed many in the church, appear to be influenced by considerations of policy alone, it becomes necessary to meet them upon their own ground.

That *benevolence* is the most prominent pattern of Christianity, as portrayed in the gospel; that it was most characteristic of our Saviour himself, and that we are commanded to imitate his example in doing good, is beyond a doubt; but if benevolence is a personal duty, it is also a social duty. If it is the duty of an individual, it is the duty of the church.

The only difference is, that the one acts promptly, as moved by occasion; the other must act by system, by plan and compact. Now, if the son who promised to work in his father's vineyard, and went not, subjected himself to censure,—if the unprofitable servant who hid his lord's money was *cast out*,—if that which justly belongs to the poor, cankers in the coffers of covetousness, and the rust thereof eats as fire in the flesh of the fraudulent dealer, and if all this is true of the *unrighteous mammon*, what will be the doom of those, who keep back the *true riches* from the wretched, the miserable, poor languishing heathen?

The danger of monopolizing the truth, the gifts of the Holy Spirit, the light of life and immortality which is committed to the church, for the express purpose of dispelling moral darkness from the world, is *peculiarly* great.

The hands of the Christian are not made for *grasping* and *hoarding*, but for *channels*, through which the bounties of Providence should freely flow to all that are in want. Neither are their hearts to be callous and iron-bound with *selfishness*, but consecrated channels for the love of God, producing works of mercy, and labours of love in all the members of Christ's mystical body. And the Holy Spirit, which is at once a Spirit of illumination and sanctification, if not improved for the purposes for which he is promised, we hear a voice from Heaven, solemnly testifying that he will "turn to be our enemy, and fight against us."

We have also the uniform history of the church, corroborating the

same doctrine: that just in proportion as she failed to discharge her function, as "the light of the world," she has lost her life, her purity, her peace, and become a *scourge*, to herself. As the primitive church began to contract the sphere of her exertions, for sending the gospel *abroad*, the star of her glory began to decline, and soon left her benighted—chilled with superstitious forms, and burdensome rites of human institution.

When the light of primitive Christianity again broke forth upon the world, with the reformation from popery, the bottles of heaven were opened, the light, the irresistible power of true and undefiled religion, like the approach of an army with banners, struck terror to the heart of all opposition. Had the church here only prosecuted the work of reformation with the zeal and determination with which she had begun; if, in obedience of the high command of her Lord and the impulse of the Spirit, she had laid siege to the strong holds of sin in heathen lands, the banner of the cross might now have been waving in triumph over the last relics of Paganism, shouts of victory pealing from the utmost corners of the earth. But how painful the contrast! Instead of carrying on the war so successfully begun, after a few skirmishes she sat down ingloriously to enjoy "the trophies her valor had won." No sooner, however, had she relinquished the thought of carrying the war into the enemies' camp, than the sun which had stood still on Gibeon began to sink behind the lowering frowns of Jehovah, and storms of wrathful contention. The heavens became as brass, and the earth as iron,—no dew descended. The very waters of the sanctuary became stagnant, and *bred and sent forth* a teeming progeny of errorists and schismaticks, by whom she is distracted and paralyzed to this day.

Amid the wreck of reformation principle and decayed love of the truth, God has graciously enabled us to support a standard for the testimony of Jesus; and the question now is, shall we rush headlong into the quicksands upon which they have been wrecked? shall we now, with folded arms and calm content suffer ourselves to be driven upon the same rock upon which the church has been repeatedly driven before our eyes? *Of this there is danger.* That man must be indeed a superficial observer of the present state of the Secession church, who does not see our atmosphere growing dark with elements of destruction. Ordinances have become inefficacious. Deadness and formality pervade alike their administration and observance. The spirit of discord and contention mingles itself with all her ecclesiastical procedure, from the lowest to the highest court. And why all this? Why, the church has forgotten her "chief end:" she has *slept*, and the enemy has sowed tares. Now in this state of things the only conceivable way of redeeming Israel from trouble, is to raise her misdirected energies, and concentrate them upon their appropriate object. There is no want of real opposition already existing, that we should be creating more; let us then direct our eyes to the captive in the dungeon, and set our hearts on the redemption of those who are appointed to death, ready to sacrifice our ease, our fortunes, and all our interests in this world, to the despoiling the God of this world; then petty feuds and animosities will be lost and forgotten in earnest opposition to the common foe. Our country's history affords an illustration of this idea. When all the resources of the nation were called into requisition and directed against the usurpers of our rights, the hearts of the people were united as one man. But now when

nothing of a common interest is at stake, the spirit of party and faction threatens the destruction of the commonwealth. Such, also, is the state of the church, as though she had finished her conquest and set down to divide the spoil. We know of nothing calculated to bring back the purity, the spirituality, the life, the love, and in one word, the *blessedness* of primitive Christianity, but the spirit and practice of that age, resolute and determinate *aggressive* warfare against "the powers of darkness."—We say, therefore, Missions to the Heathen are *expedient*.

But here the advocate of home missions meets us and demands the attention of the church to be directed to that subject. The subject is important, it is freely conceded. A soul converted to God is as valuable in one part of the world as in another, yet the comparative value of souls is not the question.—But be it observed this *home* idea is what has cursed the missionary movements of the church in every age. "Charity begins at home," is the motto of *selfishness*; the banner under which it rallies continually: would that it were blotted from Christendom. Our charity is for the *world*, and let the world both see and feel our charity. The church proposes to herself to plant the standard of the cross in some province, tribe, or city; and, when that is done, relaxes her energies, and lays aside the prosecution of the work. This has been her uniform practice. Whereas, the motto which Christ put in the mouths of the apostles,—*"all the world," "every creature,"*—should have been the exclusive motto of the church till, *"all the world," "every creature,"* had seen "the salvation of our God." It requires, we say, *all the world* to be continually before the mind; nothing less will *balance* the correspondent action which is required of the church.

If we wish *home* missions to prosper, the number of evangelical preachers and professors increased, it is *experience* (not *theory*) has shown that no means is so effectual as to hold up to professors at home, "the whole world lying in wickedness," and launch into the work determined to scale the highest rampart of the *adversary* in heathen lands.

Again; it is a notorious fact, that such is the *penuriousness* of professors in our church that, with few exceptions, those who minister in holy things do not receive a competent support. And why so? We have before seen that occasions do not occur for our pastors to discuss and enforce the *duty of benevolence*. For this deficiency the subject of Foreign Missions would afford an effectual remedy, as we are taught, 1 John iii. 17, that it is certain evidence of a soul being bound in the prison of death, that he refuses to part with this world's goods as a means of salvation to others. While, on the other hand, all who are "born again," will be constrained to generous sacrifice, as an expression of gratitude to him who has bought them with a price.

By this means the church at home may be redeemed from an insatiable spirit of avarice much to the mutual comfort of both ministers and people. In so doing we will realize the fact, that *the more Religion is exported, the more will be left at home*. The more we exert ourselves for the salvation of others, the more will we have peace one with another, and joy in the Holy Ghost; and the more liberally and heartily we honour the Lord with our substance, the more will our "barns be filled with plenty, and our presses burst out with new wine."

ART. III.—*Forgiveness of Injuries.*

Recompense to no man evil for evil. Rom. xii. 17.

THE adaptation of Christian principles to produce love and goodwill among men, proves their divine origin, and their superiority to the maxims of natural men, which are generally of a retributive and vengeful character. Instead of forgiving a trivial offence, it is resented with the most revengeful feeling; hence, so many law suits, duels, murders, and wars; feelings that cannot be allayed but by the immolation of the offending victim. Attention to the precept under consideration, would prevent thousands of evils disgraceful to individuals, and disastrous to the community. Forgiveness always implies offence, without which there could be no such duty as forgiveness. A debt could not be cancelled, if not contracted: so an offence could not be forgiven, if no injury be done. An offence may be much aggravated by the disparity of parties, time, place, and other circumstances; still the command is imperious. "Render to no man evil for evil:" that is, forgive; and the more aggravated the offence, the more estimable the act of forgiveness. "It is the glory of a man to pass over a transgression." What is it to forgive?—it is just to treat the offender as if he had given no offence. That this is a matter of difficulty, appears from the consideration, that when Christ enjoined upon the apostles the duty of forgiving offences even to seven times a day, they pray, "Lord, increase our faith:" for they were convinced that, unless they were strong in faith, they could not discharge aright a duty of so much difficulty. They had still something of a revengeful disposition, which appeared when they would invoke fire to descend and destroy the Samaritans. So difficult, indeed, is the duty, that to be qualified for its right observance, nothing short of the humbling and sanctifying grace of the gospel is requisite. I say the *right observance*, for often when conciliation is professed, a secret grudge is still retained. History also affords some solitary instances of forgiveness, not based on a gospel principle. With the duty we have to do, as an act of obedience to a divine command. I shall mention some considerations in way of argument to enforce the duty.

1. Personal retribution is expressly forbidden, even by God himself; it is not, therefore, left to our own discretion to forgive, or not as our inclination dictates. Lev. xix. 18: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord." Mat. v. 38, 39: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil." The 44th verse is an inhibition still more explicit, not only not to recompense evil, but "to Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father who is in heaven." Paul, in 1 Cor. vi. 7, severely reprehends the Corinthians for engaging in vexatious law suits, either to avenge a trivial offence, or to recover a paltry debt. "There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and DEFRAUD, and that your brethren." 1 Thess. v. 15: "See that none render evil for evil to any man," 1 Pet. iii. 9: "Not rendering evil for evil, or railing for railing;

but contrariwise, blessing," &c. These passages are sufficient authority for avoiding an evil so unprofitable, and so much at variance with the spirit of the gospel.

2. God claims retribution as his prerogative. "Vengeance is mine, I will repay, saith the Lord." Those who avenge themselves by rendering evil for evil, assume a work which God claims as his own. Impelled by an irrepressible impulse of passion, they do themselves what God would do in the exercise of his sovereignty, wisdom, and providence. "Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee," Prov. xx. 22. There are offences that cannot be forgiven without the violation of express precept, such as idolatry, blasphemy, Sabbath profanation, murders, &c. Such crimes, we are called upon neither to forgive nor avenge. Punishment of such crimes belongs to the civil magistrate, who is the "minister of God to execute wrath upon him that doeth evil." The crimes that we are to forgive, are of a personal nature, committed against ourselves, and in which others are not concerned. The *lex talionis*, as eye for eye, hand for hand, wound for wound, &c., belongs to the magistrate's office; so that in such wrongs, persons can neither avenge themselves nor be their own judges.

3. We ourselves need forgiveness; but, unless we forgive, we have no reason to expect to be forgiven. Christ insists much on the duty of forgiving offences, and even our forgiving others as a condition of our obtaining the like mercy. "Forgive, if ye have aught against any, that your Father may forgive your trespasses: but if ye forgive not, neither will your Father, who is in heaven, forgive your trespasses." Is it possible that a person, possessed of grace, can read this passage, involving such awful consequences, and yet indulge in vengeful feelings? feelings, that as certainly exclude from the realms of bliss, as crimes of the highest enormity. How can any, indulging vengeful feelings, pray, "Forgive us our debts, AS WE FORGIVE OUR DEBTORS?" Since they do not forgive: they virtually pray that God would not forgive them. See Matt. xviii. 15—35.

4. It is the way to conciliate enemies and gain their friendship, which is rarely done by repulsive and revengeful treatment. It is said of soft words, that they break the bone. It is said also of a gift, "whithersoever it turneth, it prospereth:" so verse 21: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for, in so doing, thou shalt heap coals of fire upon his head." This is a quotation from Prov. xxv. 22, where it is added, "And the Lord shall reward thee." The good effects of relieving the wants of enemies, is here represented by the action of melting metal in the crucible, by putting fire above and under. The hard metal is hereby reduced to a liquid state, and then it can be cast into any form. In like manner, by acts of kindness, as giving food to the hungry, and drink to the thirsty, or any other act that may alleviate indigence, or relieve from distress, inimical dispositions are dissipated, and those of a friendly nature are exercised.

5. The duty of forgiving offences is sanctioned and enforced by the highest example, even by that of God himself. Micah vii. 18: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy." We should think of the ten thousand talents that we owe, a debt, for which we

can make no compensation; and which must either be pardoned, or we must perish eternally. The Apostle says, "forgiving one another, as God for Christ's sake hath forgiven you." Christ also in his expiring moments exercised a forgiving disposition when he prayed for his enemies; "Father, forgive them, for they know not what they do." These instances of a divine example are intended as patterns for our imitation. Those who do not imitate this example in forgiving those who have offended them, cannot be ranked among those, who have learned of Christ, nor be viewed as his genuine disciples.

6. It is a distinguishing character of the righteous, who, in imitation of their Lord and Master, and in obedience to his authority freely from their heart forgive those who have trespassed against them. This was signally exemplified in the case of Joseph, who freely forgave his brethren: Gen. l. 17. His generosity in forgiving them was no less signal, than their unfeeling baseness in selling their own brother. Stephen also in his last moments prayed for his murderers: "Lord, lay not this sin to their charge." Philemon also freely forgave Onesimus, at Paul's entreaty. Is it then a character of the righteous that they forgive offences? If we would be esteemed as such, we must imitate their example. The instances of David imprecating curses upon his enemies will perhaps be adduced as an exception. These are not to be regarded as instances of resentful feeling, but as prophetic denunciations against the enemies of God and his church. This appears evidently to be the case in the hundred and ninth Psalm, where Judas and the Jewish enemies of Christ are clearly brought to view. Such instances of imprecation might, with perfect accordance to the Hebrew language, be rendered in the future, instead of the imperative. Instead then of imprecation, they would appear purely as matters of prediction, which is the very thing intended. This mode of rendering would have obviated many heavy charges against the inspired Psalms. It ought at any rate to satisfy us that David was one of the holy men of God, who spake as they were moved by the Holy Ghost. See Acts, i. 16. Modern Psalm makers, who object to David's Psalms, cannot say as that ancient monarch, "The Spirit of the Lord spake by me." This ought to quash every objection.

7. Revenge, which is the reverse of forgiveness, is the attribute of a malignant mind, a disposition to retaliate in every offence; as this is a characteristic of the wicked and ungodly, no argument from the worth of character can be adduced in its support. What is the cause of so much fighting, murder, duelling, war, &c.? nothing but revenge, stimulated by pride. As humility is the principle whence forgiveness proceeds, so pride is the cause of revenge, with all its direful consequences. Its language is, As he has done to me, so will I do to him; which is expressly forbidden: Prov. xxiv. 29. "Say not I will do so to him as he hath done to me, I will render to the man according to his works." I shall make the remarks of Dr. Lawson supersede any observations of mine on this verse; which are virtually the same with the words of Paul, under consideration. "Recompense to no man evil for evil," says the Dr. To speak in this manner, would be the same thing as if you said, "Vengeance belongeth unto me, I will repay it." I will step into the throne of God, and hurl the thunder-bolts of vengeance upon mine adversary.

"What would become of us, if God should render to us according to our evil works? We need great mercy at the hand of God, and shall we render nothing but rigid justice to our fellow men, in direct opposition to the royal law of love? When our neighbours do us an injury, shall we borrow weapons from hell to retaliate? When we revenge injuries at our own discretion, we may do hurt to our enemies, but we do much greater hurt to ourselves; for the punishment of malice and revenge, to which we expose ourselves, is far worse than any vengeance which our feeble arm can inflict. Let us, therefore, show ourselves the disciples of Christ by loving our enemies, and recompensing evil with good. Thus we shall heap coals of fire upon the head of our enemies to melt them; but, by following an opposite course, we heap them on our own to destruction." *Lectures on Pride, Vol. II. p. 220.*

The abusive treatment that we often meet with, our corrupt nature is ever prone to resent; but as men of reason, of religion, and profession, we ought not to be guided by the dictates of pride and revenge, but by divine authority prohibiting resentment, and by the example of the worthy, especially that of Christ, who in this, as in all other respects, is our great pattern of imitation. Obedience in this, as well as in all other traits of Christian character, will be a test by which the genuine disciple is distinguished from the nominal professor, as well as the man of the world.

ALIIQUIS.

ART. IV.—*Quero's Queries.*

Mr. Editor:—It is not my design to meddle with the discussion between R. and Quero, by going over the ground, that has been so often and thoroughly surveyed by others, on the subject of Occasional hearing. But I have a few remarks to offer on another subject, suggested by the Queries, and in my way to these, shall only touch in a sentence or two, on the queries themselves.

The first query seems to carry something of an air of defiance, when it is asked, *Where* the doctrine of the sinfulness of occasional hearing is taught in the standards of the church? I would simply point him to the Testimony, page 211; where we confess that "it is the sin of multitudes in this land, that they have hearkened to such—," namely to irregular and unsound preachers. Again: "We confess that the evil being common, though on this account, it ought to have been so much the more lamented, yet it has seemed light to us; and we have not expressed a due sense of the injury done by it to the kingdom of our Lord Jesus Christ, &c." Page 223. "We engage in the strength of the Lord,—to beware of every thing that has a tendency to break this desirable harmony, and profitable communion among the members of Christ's mystical body; and for this end, we shall endeavour to mark them that cause divisions and offences, contrary to the doctrine which we have received, and avoid them." Several other passages and texts of scripture might be added. It is farther asked, whether this doctrine be *the door*, and *the term* of communion, in the Associate Church. We might reply, that it is not the only *term*, but certainly belongs to the terms of communion, as might very readily be gathered from the above quotations;

and the Book of Discipline, page 8, directs sessions in the admission of members, to ascertain their "resolution through grace, to guard against wavering and unsteadfastness in the profession they now make." Page 40, we have an entire section, condemning the practice in question, declaring it to be censurable, showing it to be contrary to the word of God, the Westminster Confession of Faith, our own Testimony, and the express acts of the Associate Presbytery of Pennsylvania, and the Associate Synod of Edinburgh. I do not bring forward these passages with the idea that Quero himself needs information on the subject; he has perhaps before this day lifted up his hand to the solemn engagements above quoted from the Testimony: I do it for the sake of many readers, who might be misled by his queries, to suppose that there is no authority for the rule now followed.

It is again asked, whether it be not a doctrine, professed by some in the church, and denied by others? We must acknowledge that this is the case, for while the church generally professes it as a reasonable and scriptural point in our public standards, it is evident that Quero is at least one who is opposed to it, and desirous to excite others also to oppose it. This I consider manifest, from his strong insinuations, that it is not to be found in our public standards, &c., but, especially from the prominence which he gives to the opinion of some eminent man in the church, who favoured the doctrine, that "it is a disputed subject, only a bone of contention." (By the way, it was a pity that the eminent man could find nothing better in which to show his wisdom, than favouring a bone of contention in the church.) The manner in which Quero sets forth the opinion, seems plainly to say, and *I think so too*. He is also well aware that it is much easier to give a downward motion to any body, than to send it upward; that if eminent men will only dash out reproachful terms against any of our peculiarities, that are thought to be strict, it will have more influence towards laxity in that point, than can be counteracted by many efforts for steadfastness. Quero says, "few have been able to find the subject even mentioned in any of the Articles of our public profession." It is a fact that there are a few who have not been able to find it, and when we consider the plainness of scripture, and of our standards, as well as the many unanswerable essays that have been written upon it, we cannot avoid the opinion, as to some of them, that the true reason is an unwillingness to find it; it is, therefore, a hopeless task to point it out to their conviction. I suppose it is with reference to these, that it is farther inquired,—Whether those who disagree on this subject, can hold communion together? The answer is very easy. It cannot consist with honesty for persons holding themselves unteachable, or prejudiced against any part of our witnessing profession, to remain in our communion pretending an adherence to Secession principles. A verbal opposition to errors of doctrine and worship, is perfectly neutralized by a practical countenancing of them. The following remark of Dr. Owen on the subject is simple and sufficient as a volume. How many professors have I known, says he, that would plead for their liberty as they called it! They could hear any thing, all things!—*let no man pretend to fear sin, that doth not fear temptation to it, they are too nearly allied to be separated*. It is farther asserted in the queries, that in some places the subject cannot be so much as mentioned, without

serious consequences to the peace and prosperity of the church. This is either a lively figure or a most extraordinary fact. Let us consider it; there are some congregations in the Associate church, where it would produce disturbance, merely to mention, that it is a duty, to "cease to hear the instruction that causeth to err." I think this paraphrase will not be deemed unjust to the original, yet it seems hardly credible: it would show these people to be unreasonable and irritable beyond all parallel; they are in many respects beyond the southern slave-holders on the subject of abolition: if they think the doctrine is mere bigotry, they show that they are excessively bigoted against it. And we are naturally led to inquire, how they have arrived at such a pitch of opposition? It is never the case that a people get into such a heat on the first mention of any subject, and very rare that speaking the truth in the spirit of meekness and love, will have such an effect, however frequently it may be repeated. Quero ought, therefore, to have stated briefly by what process these people had been brought into such an inflammatory condition; whether their sessions had endeavoured faithfully to follow the rule of Discipline, in admitting them to membership, or whether they were as violent as the rest? Whether their ministers had been accustomed to *mention* it, in the way of preaching from such texts as we have above noticed? or, whether they taught them that it was a *disputed subject, only a bone of contention*? Some eminent men have a very ingenious method of discovering the people's opposition to certain points, and also of predicting the serious consequences that will result from the insisting on them? They first find that they themselves are bitterly opposed to them, and willing to do part of the mischief, then in their intercourse with others they naturally express their own sentiments, and breathe their own spirit, which being more or less imbibed by the hearers, is soon echoed from the people, and they at once perceive the prevailing opinion. Upon this they are ready, with becoming zeal, to bring the subject before the church, and advise some meliorating expedient, to allay the fever and avert the threatened ruin; wisely passing all questions on the rise of the evil, and dwelling only on the means of its removal. I am of opinion this has been done oftener than once in the Associate Synod. Now if Quero had informed us on these points, with respect to the people referred to, we would much more easily have understood the subject and what remedy it requires.

But I have far transcended the limits I had intended in this branch of the subject. My main design was to state, that I consider the queries only one small item of an extensive system of hostility to the principles of the Associate church. I am aware this will appear to many intolerably harsh, and I may be wrong, but think I can satisfy any candid mind that I am not unreasonable. I do not pronounce on the designs, but the conduct of men, and the meaning naturally suggested by it to the rational observer. Those who are acquainted with proceedings in the Associate Synod, must have noticed, that for a number of years in succession, some point in the principles or practices of the church has been attacked in a hostile manner, by one or other whom Quero may probably think eminent in the church: the opposition as yet has been made only upon what may be termed the outworks of the cause, and so, less likely to excite alarm for the general safety than if it were otherwise, yet as sure

in the end to produce general ruin. First, the rule for the publication of the purpose of marriage, was violently assailed, (I do not at all here speak of the merits of that question,) and eminent men were not sparing of their censure upon it, till they got it so far crippled, as to be in effect destroyed; next, some strokes were made at the principles and practice of the church, on societyism; presently there rises also a great trouble about occasional hearing, it cannot be proved to be sinful, and what is very remarkable, though that doctrine has been professed by the Associate church for nearly a hundred years, it cannot now be found in any article of her public standards; in short, it has become intolerable, and in some places must not even be mentioned. What then is to be done? Why certainly, if Synod regard the peace and prosperity of the church, they must repeal the order for avoiding those who cause divisions and offences contrary to the doctrine which we have learned. The manner in which the warfare is carried on, also deserves notice: first, the violation of a plain rule is countenanced by those whose duty it is to maintain it, and then they insist on its abolition, because of the difficulty of observing it, and for the sake of uniformity. Again; those who had inflamed the minds of the people, were the most earnest in urging the excitement as an argument against the rule. An established order was brought into dispute, with protests and appeals and an endless noise of words and publications, till the object was effected. The measures adopted in this trouble on occasional hearing, have been very distinct. It was reported to Synod by a Presbytery, that the subject was still a matter of contention among them, and Synod was urged to adopt some measure promotive of uniformity on the subject. It is perfectly manifest, however, that if the Presbytery themselves had been *unanimous* in faithfully adhering to the doctrine and order of the church, it could have made no such contention as to need the enactment of any new rule by Synod; it is also manifest, that the existing scriptural order is more promotive of scriptural uniformity, than any new measure could be, and no new rule would be any more acceptable to the contentious, unless it were a compliance with their own humour. But the suggestion was well calculated to reduce the doctrine to the level of "a disputed subject," as the eminent man called it. (I by no means impute such a design to the *Presbytery*.) At the same time a memorial was presented by some members of the same Presbytery, in behalf of a candidate for license; a very worthy young man in all respects, but he had *doubts* on the subject of occasional hearing; and it was inquired, whether it be consistent with our principles, to license one having such *doubts*. This reminded me very much, of the expedient adopted for settling the contention that rose at Antioch: Paul and Barnabas went to Synod, taking Titus with them, who being an uncircumcised Greek, would on his return be a practical proof of Synod's judgment, and a precedent of great weight throughout the churches. There was this difference, however, that the question presented to the Associate Synod, was by no means so open and simple in its terms; it had more resemblance to that proposed on another occasion; "Is it lawful to give tribute to Cæsar, or not?" It was so stated, that Synod could not turn to the right hand or to the left, without committing themselves. If they said, *it is consistent* to license one *who doubts*, it was enough, not only as a condescension to the doubts of an individual, but as a

positive encouragement to the practice generally, and to a certainty would have been so used in some sections of the church. If they said, *it is not consistent*, it had the appearance of great rigour. What! must not even *doubt* on such a point! that is intolerable strictness, people will never submit to it, something farther must be done for peace and uniformity. At another meeting of Synod, in considering the overture of a new Book of Discipline, the same discourse was preached again, and as nothing was effected at that time, it is now substantially repeated in the queries; which serve to keep the matter alive, and also throw much new light on it, before the people; as that it cannot be proved that the practice is sinful, that the subject is not mentioned in our standards, that in the judgment of *eminent men*, *it is only a bone of contention*, and tends to destroy the peace of the church: and, perhaps, at next meeting of Synod some measures may be effected that will finally batter down the troublesome doctrine. Then, if this were disposed of, we might proceed to something of more importance; as the doctrine and practice of public religious covenanting, undoubtedly a disputed subject; or that of close communion; then the exclusive use of the scripture Psalms; then the maintaining of a judicial Testimony, and then any other subject you please. All these matters have, we doubt not, been considered by *eminent men as only a bone of contention*, and possibly some one might be found among ourselves having *doubts*, or it would be very easy to throw out a few queries, that might excite doubts, and draw on debate on almost any topic; and let it only be reduced to a disputed subject, it is not difficult to foretell the issue. While a matter is kept for years undecided by Synod, the previous order is considered of authority till a farther decision be made; and while the opposers of it verbally acknowledge this, they have various ways of undermining its force, by countenancing multiplied violations of it in the mean time, and thus extending the opposition: also, in their social intercourse sneering and ridiculing it, till at length people will not bear to hear it *even mentioned*. This assertion is fully established by Quero himself, it is plainly the spirit of his remarks and queries throughout, but it is demonstrated by his account of his eminent man: he says "he was considered in favour of the doctrine" of *the sinfulness of the practice* in question, yet he called it "a disputed subject, only a bone of contention." (Wherein did his eminence consist?) We cannot suppose that both these ways of speaking were used at the same time, or in the same circumstances; the most natural interpretation is that his public formal professions warranted the belief that he was in favour of the doctrine, while in the greater liberty of private intercourse he said it was only a bone of contention.

In conclusion, I do not charge Quero with a *designed* co-operation in such a plan of hostilities as I have described, or being a *designed* enemy to the Secession cause; it is more than I am warranted to say, that any man has a premeditated purpose to break down the church. But I am sure, that the various movements noticed above, would, to an impartial observer, have very much the appearance of it, and justify the view I have taken. It is also certain, that they tend strongly that way: one step is strictly connected with the next till the whole issue in the ruin of the Secession cause. It is also certain, that though Quero delivers himself at this time, in queries, which is the most

inoffensive form of discourse, he does as positively contribute to the injurious result, as if it had been his intention.

Therefore, if men are really friends, they ought to take good heed that they may not do the work of enemies, or give friends cause to suspect them for enemies. The Apostle Peter was an eminent saint, and no enemy to our Lord Jesus Christ, when he took him and began to rebuke him for speaking of his approaching sufferings; but he was then zealously doing the work of the greatest enemy; and many *eminent men*, still, fall into the same mistake. And, on the other hand, if men are really enemies in heart to any part of our covenanted profession, it would be infinitely more honest and honourable, plainly to declare that they cannot believe such things, nor continue in communion where they are; and go where they would be better suited, than under the profession of conscientious attachment to remain in any church, only to be a brier under her wing. Finally, all the sincere friends of our covenanted profession, have special reason at this time, to watch and pray that they be not beguiled by little and little out of the sacred trust committed to them.

Some years ago, when some faithful brethren expressed their apprehensions that the alterations then warmly contended for, though in themselves unimportant, were the first steps in the way of change, and the entrance on a downward course without limit, I thought them over sensitive, but observation has brought me fully into the same views; yet I hope, by a blessing on a prompt use of the scriptural means, their forebodings may never be verified.

RESPONDO.

ART. V.—*Salvation, addressed chiefly to the Young.* No. II.

2. We observe secondly, then, that the way of salvation, taught in the Bible, shows us that to satisfy justice, magnify the law, and save our souls, the *death of Immanuel, God with us, was necessary*. It was an infinite God we had offended by our sin, an infinite and Almighty Surety must make satisfaction for that sin. Thus the Bible uniformly speaks of the blood of Jesus as possessing infinite value, because it is the blood of the human nature, inseparably and eternally united with the divine. Though the divine nature can neither suffer nor die, yet, that divine nature indissolubly united to the human in the person of the Son of God, gave to the sufferings of that human nature a divine dignity, an infinite efficacy. Thus, the sacrifice of Jesus saves the soul, because, in that sacrifice, the life of a God-man is given. Jesus “a child is born, to us a Son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace.” “In the beginning was the Word, and the Word was with God, and the Word was God.” “The Word was made flesh.” “Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” “The blood of Jesus Christ, his son, cleanseth us from all sin.”

These, and similar passages, prove that because the Son of God, the Mighty God, the Eternal Son, equal with the Father and God

over all, was given to the death for us; the curse, we must have borne for ever, is removed from our souls. If we had suffered for our own guilt, though we had endured for ten thousand ages the vengeance of eternal fire, we could not have atoned for a single sin. There is no merit in our suffering; we would only have increased our guilt. But the eternal power and Godhead of Jesus, gave to his sufferings through a short life, and to his sacrifice in death, a worth sufficient to save from eternal perdition all his redeemed: a value equivalent to the eternal endurance of the curse, by all those millions in hell, yea, sufficient, had God so willed it, for the rescue of ten thousand worlds. No other could have saved us. The blood of no other victim could have quenched the flames of wrath, and reconciled us to the Holy One. "It is not possible that the blood of bulls and of goats should take away sins." Sin is not such a trifling evil as this, that a man might insult God, trample on his laws, and then escape punishment by pouring out the blood of his beast as an expiation. *The highest angel* could not have become our surety. The penalty was death, and an angel cannot die. Our debt, too, was infinite; the highest angel is a finite being, and has no power, no worth to repair, or render satisfaction for, an infinite evil. Angels felt and saw that the sufferings sin deserved, and the law demanded, no finite being could bear. Their services too, they well knew, were necessary to clear and justify themselves. With what holy rapture, with what adoring triumph, must they have contemplated Christ appearing in our nature, "to put away sin, by the sacrifice of himself." What a mystery of mercy, that He who is the First and the Last,—that He, who spake all worlds into existence, and without whom nothing was made that is made, should, for us, become "an infant of days," and appear as a helpless babe in the manger. What a mystery of mercy, that He, who has the keys of hell and of death, and to whose call the lightnings answer, should, for us, become "a servant of rulers:" that He, who, as the Lord of all, could say, "every beast of the forest is mine, and the cattle upon a thousand hills," should, for us, be exposed to hunger and thirst; and, on the earth his hands had formed, be forced to say, "—the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." What a mystery of mercy, that He, who is the essentially Blessed, the Holy One, and the Just, whose goodness encircles his angels with glory, and fills all heaven with happiness, should, for us, become a man of sorrows and acquainted with grief: that He, who from eternity was with God, and was God; that He, who had all the strength of the Godhead to sustain him, should, for us, in the deep and dreadful anguish of his soul, sink to the ground in Gethsemane, his spirit crushed by the wrath we should have borne, and his garments rolled in blood. See Him in the heat of the contest, when suffering for you. See Him suspended between his heaven and his earth, the sword of justice in the hand of a sin avenging God entering his heart: hear the loud and bitter cry forced from the human soul of the Saviour,—God the Redeemer groaning in anguish,—God manifest in the flesh, complaining, and crying out on the cross: and can we but confess, in holy astonishment and awe, "Great is the mystery of godliness." No wonder that the rocks were rent asunder, the graves opened, the dead raised, the sun darkened, and the earth shaken to its centre. The Creator of heaven and earth is dying upon it: the Lord of life is

coming to the house of death. My young friends, what should be your feelings as you follow the Saviour in the history of his sufferings from Gethsemane to Calvary, and see him in the midst of shame and agony, purchasing for you, pardon, and peace, and heaven? May the language of believing Thomas be yours, "My Lord, and my God." He was wounded for me. He shed his blood for me. He took the cup of wrath, to give me the cup of blessing. He chose the cross to give me a crown; death, to give me life; the grave, to give me glory. And shall I not live to him? "While I live will I praise the Lord; I will sing praises unto my God while I have a being."

3. It was necessary, in order to secure our salvation, that satisfaction should be rendered, and the penalty paid, by one who was truly man, as well as truly God. It was necessary, we have seen, that he should be the Almighty, that infinite value might attach to his sufferings, and infinite power enable the human nature to endure the wrath we had incurred. It was necessary, too, that he should be man, that in the nature which had sinned, he might suffer for his people the death their sin deserved. Against man, the law denounced punishment; and by man, must that punishment be borne. To atone for the guilt of men, the Son of man must suffer unto death: the Son of man must be lifted up, "that whosoever believeth in him should not perish, but have everlasting life." Though he was in the form of God, and thought it no robbery to be equal with God, yet it was necessary that he should take on him the form of a servant, in order to become obedient for us unto death, even the death of the cross. Though he knew no sin, he was made in the likeness of sinful flesh, *that in the flesh*, God might condemn sin, by making him a sin offering. How boundless this condescension and love! The God of glory assuming the form of the man of sorrows,—the Lord of life becoming man, that as man He might, for our redemption, become the prey of death. Can we think of this amazing love unmoved? He was sinless. You were the guilty ones for whom the Saviour was smitten. For you, he was delivered into the hands of wicked men. For you, he was through life the victim of sorrow. For you, the wrath of God fell upon his soul. For you, the sword of justice struck him to the heart, and the "pains of hell took hold upon him." His body on the cross did indeed suffer, but to bear that would be easy. The curse of the law you had broken is on his soul. The wrath you deserved is drinking up his spirit. His soul is heavy unto death. His heart is broken. He is covered with wrath. He is dead; and O why? well might angels ask in amazement, "What evil hath he done?" Never did a sinful word, a sinful action, or a sinful thought defile the holy Lamb of God. Why then was his soul smitten and made a curse? Surely he hath borne *our* griefs, and carried *our* sorrows. For *our* sins he suffered. To free us from death, he was seized and cut off out of the land of the living.

4. Hence, we observe fourthly, that our redemption was effected, and the sacrifice of the Redeemer accepted, because it contained not only the life of a man, but also of a perfectly righteous man. He was the Holy One of God. He did all things well. He was without sin. Had he not been sinless, he could not have been our Saviour. Had he been chargeable with a breach of the law, either from original or actual sin, the law would have demanded his life for his

own sin, and his soul could never have been accepted as an offering for the sins of others. "Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Let us rejoice that the law had no claims upon him. All that he did and suffered was in his people's room. He was as holy when suffering in Gethsemane and on Calvary, as when he reigned from eternity on the throne of heaven; but, for *us*, he was cut off out of the land of the living; for our sins imputed to him, and charged upon him, he was made our sin-offering, though he himself "had done no violence, neither was any deceit in his mouth."

5. But again, the way of salvation teaches us that our redemption is accomplished, and justice satisfied; because the life of Jesus was *freely given*, and the penalty due to our sins willingly borne. The sacrifices formerly offered were defective in this respect. The life of the victim could not be said to be freely given. Justice has a right to demand the body of the debtor, and cast into prison till the debt is paid; but justice has no right to seize on another person, and compel him to go to prison in the debtor's room. Justice has a right to demand blood for blood, and execute on the murderer the sentence of a violated law; but justice has no right to seize on an innocent man, and drag him to death instead of the murderer. And thus, if Christ had not been willing to become our surety, we had never been saved. But O how willing was he to become a sacrifice for us! With what delight does he say, when about to come from his throne to die, "Lo, I come: in the volume of the book it is written of me; I delight to do thy will, O my God; yea, thy law is within my heart." Throughout the whole course of his sufferings, he was a voluntary victim. He *gave* his back to the smiters in Pilate's hall: he *gave* himself on the cross, a ransom for our souls. True, he was amazed and very heavy, when the anguish we deserved dried up his strength; when the waves and billows of divine wrath began to roll over his soul. And did he, amid all these sufferings, ever regret that he had interposed between us and the storm of wrath? did he ever wish he had left us to drink our own cup of wo, or shrink from his deadly sufferings, or give up his life at last, with reluctance? O, no. In full view of those "sorrows of death," which were soon to encompass him about, and "the pains of hell," that were about to lay hold upon him, he went up to Jerusalem to suffer, saying, "I have a baptism to be baptized with; and how am I straitened, till it be accomplished!" Amid all the sorrows of his humble life, amid the fiercest assaults of the powers of darkness, when sinking in the deep and dark waters of divine vengeance, when all his earthly friends had forsaken him and fled, when the sword of wrath was entering his soul, the stricken, broken-hearted, dying victim never complained, never wished that he had left us to bear our own griefs—that he had remained in his own glorious heaven, where, amid his adoring angels, he had been enthroned in bliss from eternity. Besides, a word from his lips would have scattered the legions of hell, and chained them in the abyss. A single word would have crushed the soldiers who crucified him, and the Jews who reviled him. He *could* have come down from the cross, and, dropping the veil which shrouded the glory of his Deity, have appeared to his wicked persecutors surrounded with a splendour that would have withered their souls, and proclaimed to a misjudging world, that they were indeed crucifying their King.

Yes, it was not the pains of crucifixion that caused his death. It was not the scourge, the nails, and the spear. It was not because his life-blood, streaming from his wounds, weakened his strength, that he died. No; looking forward to the hour of his suffering, he says, "*I lay down my life for the sheep:—I lay down my life, that I might take it again:—No man taketh it from me, but I lay it down of myself.*" I have power to lay it down, and I have power to take it up again." (John x. 15, 17, 18.) Even when this Lamb of God was bleeding, he was triumphing over principalities and powers: even when wounded and dying, he was, as a conqueror, taking the prey from the mighty, and securing the salvation of his redeemed. The moment before he bowed his head, and gave up the ghost, he had, we repeat, power, if he had chosen, to drive back the king of terrors, to dash in pieces the enemy, and from the cross of shame, ascend, as the God of glory, to his throne again.* But no, he came to die. He came to have the vials of wrath poured out upon his soul, as the sinner's surety, and purchased salvation for his people with his blood. It was not the Roman guard, it was not the bitter and malignant Jews, that bound him to the cross; but the bonds of a love—a boundless love, which not all the waters of vengeance could quench, no floods could drown. Well did he know the suffering he willingly assumed, when from eternity he engaged to come from heaven to seek and save that which was lost. From his birth to his death, he well knew all that was before him. His omniscient eye beheld all the malice of his enemies, the desertion of his friends, the agonies that, for our guilt, in the garden would fall upon him, the bloody scene in Pilate's hall, the crown of thorns, the cross, the grave. Yet he willingly went forward to be "wounded for our transgressions," to be "bruised for our iniquities. He was led as a lamb to the slaughter." His firmness did not fail, his love did not wax cold, when, in the extremity of his anguish, he pleaded in the garden, "if it be possible, let this cup pass from me." It was not the death of the cross he here pleads might pass from him, but that ineffable and mysterious woe, which then fell upon his soul. And he was heard; he is always heard. His agony of soul passed away, and there appeared an angel from heaven, strengthening the human nature of this Creator of angels. In all his sufferings he was a willing victim. He died, it is true, a sacrifice to vengeance, inflicted by the hand of his own Father as the avenger of a violated law; but his love, his free, sovereign, incomprehensible love, led him to the cross, and bound him there to the altar of justice, where "through the Eternal Spirit, he thus offered himself without spot unto God." Well may we, with angels and the redeemed in heaven, sing and say, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—The right hand of the Lord is exalted, the right hand of the Lord doeth valiantly.—It is finished." The man of God's right hand has triumphed. The seed of the woman has bruised the serpent's head. "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." "O sing unto the Lord a new song, for he hath done marvellous things: his right hand, and his holy arm, have gotten him the victory. Sing unto the Lord, bless his name, show forth his salvation from day to day."

* He was, however, under covenant obligation to suffer.—Editor.

ART. VI.—*Missions to the Jews a Grand Means of Evangelizing the World.*

As our Lord when sending forth the Apostles to preach the glad tidings of salvation to all nations, commanded them *to begin at Jerusalem*, so the following statement, made by a missionary of the General Assembly of the Church of Scotland to Palestine, shows that faithful efforts among the Jews open a wide door for spreading the truth throughout the darkened parts of the earth.—*Belfast Covenanter*.

I shall now state, very shortly perhaps, a single fact, because it is a most striking fact, and one which ought to encourage the Church to go forward in this good cause of carrying the Gospel to the lost sheep of the house of Israel. The encouraging fact is simply this, that there is a peculiar access to the Jews; that in almost all the countries we visited, and in some more especially, the only people to whom a Christian missionary can go are the lost sheep of the house of Israel. It is a fact which struck us in every country where we sojourned, and especially on reviewing the course of our travels, and reflecting on all that came under our observation, it appears to us still more striking and still more encouraging. For example, we spent more than a week at Leghorn, in Tuscany. Leghorn is a free port, and Tuscany the freest of all the countries in Italy. Yet in that free port and state you cannot preach the Gospel to Roman Catholics. If you give a tract or a Bible to a Roman Catholic, he carries it to the priest, who carries it to the magistrate; you are immediately seized and imprisoned. It is impossible to carry the Gospel directly to the Roman Catholic population, because imprisonment will certainly follow. And yet, in the same place, you may go freely to the lost sheep of Israel. We went daily to the synagogue—through the streets—every where to preach the Gospel to the Jews. And why is it that to them we are allowed to preach without hinderance? No man careth for their souls; no man heeds though we carry to them the Bible and the message of life. Do you not see that thus the door is shut to the Gentiles, but open to the Jews? The same fact is true, though not in the same eminent degree, with regard to the Eastern countries. In Egypt and Palestine you dare not preach the Gospel to the deluded followers of Mahomet, on the penalty of instant banishment or death; at least if any follower of Mahomet came over to the Christian faith, and openly confessed the Lord Jesus in his mouth, I am convinced that he would be put to death. Yet in those countries you may preach freely the Gospel to the Jews. In every place—in the market-place, in the bazaars, in the synagogue—we went openly with the Hebrew Bible in our hand. No man hindered us; no man said, why do ye these things?—why do ye speak to these people? In Jerusalem we spoke freely to all the people we saw. We sat in the stone court of the house where we lived, the whole court full of Jews, to whom the Gospel was freely opened. And when we came to the ancient Sychar, now Nablous, we visited the bazaar, which is a place for shops, with a covered way; that makes it dark and cool. Before the doors there is a stone divan, on which the shop-keeper generally sits. There have we often sat with the Jewish shop-keeper, and freely opened the Gospel of our Lord. The Bible was constantly with us; and we

found that the door was perfectly open to preach the Gospel to the Jews in the Holy Land.

ART. VII.—*Slavery in the New School General Assembly.*

The "Anti-Slavery Reporter" thus concludes an article respecting the action of this ecclesiastical body on the subject of slavery.

Dr. Cox moved an indefinite postponement of the whole subject. The motion for indefinite postponement was put and carried!! Messrs. M. Buttolph, G. W. Clark, G. M. Gifford, C. Dubois, J. Shaw, J. J. Miter, J. Gridley, S. Wells, E. B. Chamberlain, and H. Shedd, wished to have their names entered on the minutes, as dissenting from the foregoing vote. The editor of the New York Evangelist, who was present, says, "Had the Assembly proceeded to discuss the whole subject with a mutual effort to frame some minute expressive of their mutual sentiments, on the moral character of slavery, and the duty of emancipation, a unanimous result might have been obtained." Why, it will be earnestly and extensively asked, was not such a result brought about? The following answer is probably the true one. The threats of the slave-holding members to secede alarmed the other members, who are unwilling to have the numbers of the New School Assembly diminished; considering union, and attendance approximating to that of the Old School Assembly, paramount to any action on the subject of slavery at the present time.

Will the people be satisfied with such inaction on the part of ministers of the gospel? One of them, Dr. Cox, in view of the recent proceedings in the New School Assembly, has published, on behalf of himself and others, that while the Old School Assembly dared not take up the subject of abolition at all," WE, on the other hand, have discussed it like men, and like Christians; and we rise stronger and more intelligent from the subject!!" And, with reference to the adjournment of the New School Assembly till 1843, without farther action on the subject of slavery, Dr. Cox exultingly says, "our Vesuvius is safely capped for three years." We call upon wise, discriminating, fearless ministers of the gospel, and laymen, in this and foreign lands, seriously to consider these things.

ART. VIII.—*A Popular Preacher.—From the Ch. Mag.*

A few months ago a conversation, not very unlike the following, took place between two neighbors in one of our western villages. One of them, Mr. G——, is a mechanic, plain, upright and intelligent; the other, Mr. S——, is a merchant, who attends well to his business, and is becoming rich.

Mr. S——. Did you hear the sermon last evening?

Mr. G——. No. I was at home, catechising and instructing my children.

S. Well, now, if that don't beat all! At home instructing your children, when such a preacher is in the village. Why, you don't know what you lost.

G. I am willing to deny myself the pleasure of an evening service, in order to improve that time in teaching my family. But what have I lost?

S. Lost! Dear me, you have lost the best sermon preached in this town or any other for a twelvemonth.

G. I am sorry for that. It must have been an excellent one; for within that period I have heard a great many instructive, gospel discourses. My pastor gives us, every sabbath, a couple of good, sound discourses; opening to us the scriptures, and aiding us in applying the truth closely to our hearts. If I have lost so much by not attending your church to hear this stranger, perhaps you will help make up my loss by giving me some account of his sermon. What was his text?

S. Text! Why, it was—let me see—yes, it was in the second book of the prophet Deuteronomy—no, I mistake—it was somewhere in the *Old Testament*. Positively, I can't exactly remember, this moment, where it was. The truth is, I was so taken up thinking of the popular preacher—his appearance, as he arose in the pulpit—he looked as if he had just come out of a band-box—an eye as keen as a razor, and a voice like silver—that I really forgot to attend to the text.

G. That was truly unfortunate. Perhaps the silvery sounds of his voice brought up some pecuniary association not very favourable to the reception of divine truth. But, neighbour S., is that the right kind of popularity in a preacher which makes the hearers inattentive to the text? or is it right for us to suffer our admiration of a man's person, or his talents, or his manner, to make us inattentive to the word of God which he utters?

S. O, you know any body can take a text. The poorest preacher can take as good a one as the best. It's not the text that shows the man, but the manner in which he handles it.

G. But, neighbor S., I thought the business of the preacher of the gospel was not to show himself, but to exhibit Christ. You know Paul says, we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. But let the text pass. Will you have the goodness to inform me what he preached about—what was his subject?

S. Subject! preached about! Why, sir, he preached about every thing. He said—dear me—he said more than I could retail out to you in a month. After all he seemed to feel as a cotton bale just opened. He said more fine things—beautiful figures—elegant words—than I ever heard in the same space of time. He said he had not much time for preparation—was called upon unexpectedly to address this polite assembly.

G. You are quite certain, that was in the sermon.

S. Certain! Why, my dear sir, I heard it with my own ears. And you've no idea how he waved his hand, and smiled, and bowed to the congregation, when he said it. Why, dear me, *every* body was in raptures.

G. I'm not very fond of hearing a preacher make such apologies for himself, or pay such compliments to his auditors. But you seem to have been very much delighted.

S. Well, I was delighted, and entertained, and edified besides.

G. But, friend S., he must have had some particular subject under discussion. I must confess an increasing curiosity to know what it was.

S. Why, didn't I tell you the particular subject was in the text; and I've forgot that. But, dear me, there was enough besides.

Why, the sermon was full twenty minutes long; and every sentence was crowded with thought.

G. I suppose his thoughts were something like the small gems in a piece of mosaic work, packed in so close that no one could get any out. Perhaps, however, you can tell me some things he said.

S. Why, sir, he said so many things, that I can scarcely remember what they were. It constantly reminded me of my store. Any body, standing a few minutes in my door, would see that the shelves and tables are loaded with goods of every variety, and very cheap too; and yet he could hardly specify one in a thousand of the particular articles. Brother G., I've just received my fall supply:—Hope you will give us a call.

G. Perhaps I may. But that's quite another subject. No wonder you don't remember what was said, if you were all the while thinking of your new goods.

S. Not *all* the while. I gave particular attention to the footing up of his sermon. He talked about beautiful flowers, and morality, and said it was just as easy for us all to become good Christians, if we had only a mind to, as it was to come to church. And then he talked about the free winds sweeping over the mountains, and about vivid lightning, and metaphysics; and the showers of rain falling on the barren desert, and on the fruitful fields; and that, he said, proved the general atonement. And then he went off, like an eagle, to the clouds, and the stars, and talked about liberality, and aurora borealis, and charity, and the philosophy of the mind; and concluded by saying the whole subject, thus considered, proved that the new-light men were all exactly right, and the old-light men were all exactly wrong.

G. That was quite a sweeping declaration.

S. Sweeping! I guess it was. Why, he swept every thing before him, as clean as a broken merchant's shelves after a sheriff's sale.

G. And his hearers, doubtless, thought it all very conclusive.

S. Certainly! Why, sir, they could not think otherwise. There was no getting away from it. He carried the whole audience right along with him. He made it as plain as a ledger. I heard lawyer W. say, "the argument was unanswerable, and the orthodox would have to let the cause go by default." And Col. T—— declared, "it was a complete victory; that it spiked all the orthodox guns at a single blow." And Dr. L—— said "it was the most powerful dose he had ever seen given; that it would either kill or cure; and he didn't care a pill which." And I can assure you, sir, it was a most superior article. But I did not attend so much to what he said, as to his manner. He had a most elegant assortment of words, and they flowed out like liquor out of one of my casks—a *very free* delivery—and then his gestures—he measured them off like tape—the most graceful I ever saw. He pounded the cushion, slapped his hands, and smote his breast; and two or three times he made one eye a little bigger than the other, and looked as tender!! At one time he clasped his hands, and held them right over his head, standing on tip-toe, for more than two minutes, talking all the while like a book. The house was as still as death. Several times when he came to the pathetic parts, he laid one hand upon the bosom of his shirt, and the other, with a *beautiful* linen handkerchief in it, up to his eyes, and uttered an O—— a yard long. Why, sir, it went right to my heart. I was overpowered. It seemed

to me every body must be convinced. I'm certain if there were not converts made last night, it was not the preacher's fault.

G. Friend S., I have engagements requiring my presence elsewhere. But before we part, let me say your account of the meeting last evening, has not given me a very favourable opinion of this new preacher. The doctrines which you say he advanced are not found in the Bible. From your account of him, (and I speak only with reference to that,) he did not give a very favourable specimen of the charity of which he boasted. Nor did he, if your report be correct, show a proper regard for the best interests of his hearers, in seeking to entertain them with imaginative flights, and theatrical action, when he should have preached to them the gospel of Christ. I have no objection to ornament in a sermon, only let it be such as becomes the soberness, the dignity, and the sacredness of truth. I have no objection to gesture, but let it be such as the sentiment dictates, and as the speaker would make if Christ were with him in the pulpit. I have no possible objection to feeling, in speaker or hearers. I love to see it, deep and strong; only let it be that which is produced, not by an attitude, or a pathetic inflexion of the voice, or the relation of puerile anecdotes, but by the sword of the Spirit, which is the word of God. Christ did not send out his ministers to act a part, or tell dreams, or relate anecdotes, but to preach the gospel; and if they don't do that, they've an awful account to render. And let me observe, too, that we laymen are not admitted to the courts of God's house, for the purpose of admiring ministers, but to hear the word of God, to believe and do it. Better, far better, for us to listen to God's plain truth, even though it be told plainly and without any rhetorical flourish, than to profane the Lord's day and the Lord's ordinances, by being amused with the most finished elegance of unscriptural and frothy declamation.

M. N. M.

ART. IX.—*Socialism in England.*

FROM various public exposures of the character and pernicious tendency of this system of daring Atheism and immorality, it appears that Socialism has spread, and is spreading, to an alarming extent throughout England, and in some parts of Scotland. The Bishop of Exeter, in his speech in the House of Lords, on moving an address to the Queen on this subject, stated that not fewer than 350 places (chiefly cities, towns, or villages) in the United Kingdom are fixed upon, where there are either associations of Socialists, or which are visited by Socialist missionaries—that there are *sixty or seventy* of these missionaries, or lecturers, regularly employed, with salaries of *eighty or ninety pounds* a year, who travel about, blaspheme the existence and perfections of Deity, openly impugn all the great doctrines of Revelation, and teach the most abominable principles in relation to marriage and private property, denouncing both as utterly opposed to the design of nature, and attributing to them almost all the evils that desolate society; and that there is a convention held yearly for directing the affairs of the Socialist institutions, which is attended by numerous delegates from various parts of the kingdom. The Bishop likewise stated that there was reason to fear that persons of property and influence were lending aid to the progress of Socialism. Very

lately the Socialists had erected a *Hall of Science*, as they call it, in one of the public squares in Birmingham, at an expense of £5,000, where on the Sabbath, the Deity is openly reviled, and the most poisonous doctrines are inculcated. The same party had purchased a farm of 500 acres near Southampton, for the purpose of forming an establishment, and have even offered to buy an estate which had been proposed for sale, at the amount of £22,000. Several persons in public situations under the government were connected with the Socialists, some of them being even active office-bearers of their associations. The ministers of the crown have manifested the most criminal ignorance and indifference in reference to the progress of this hateful and demoralizing system; though, in consequence of the Bishop of Exeter's exposure, and the sensation of horror which it has excited throughout the nation, orders have been of late sent from the Home Secretary to the lord lieutenants and magistrates of the counties to watch the operations of the Socialists, and to take measures against them in case they should be found chargeable with breaches of the peace. This order falls far short of what Christian rulers ought to do for the suppression of gross blasphemy and immorality; and at a time when the most pernicious principles are spreading, Christians of every name should cry mightily to God, that he would arrest the progress of evil, and avert the fearful judgments that impend over the nation.

ART. X.—*National Education in Ireland.*

The principle on which, it will be seen by the following extracts from a late number of the *Belfast Covenanter*, the British Government proceed in reference to Education in Ireland, is the same which has prevailed in this country to such an alarming extent, namely, *that all kinds of religion are entitled to equal favour* in the community. Satan never invented, men never proclaimed a more diabolical doctrine; as it is the rankest, the foulest species of infidelity, so it is the most destructive in its operation. It holds its principal seat in the bosom of the visible church, and becomes a convenient stepping-stone to ecclesiastical preferment, political power, wealth, and worldly honours. It is the invention of a highway to heaven without truth, faithfulness, or self-denial—an invention by which lordly priests and political demagogues riot on the temporal interests of mankind at the expense of their souls. And from present indications this very principle will probably overthrow the Secession church in the United States. It has already brought it very low. "Lord, wilt thou not revive us?"

The Board, as it was originally constituted, and as we believe, it still exists, was composed of the *Roman Catholic and the Protestant Archbishop of Dublin, a Presbyterian clergyman and a Socinian and an Episcopal layman, with a liberal nobleman at their head.* It is easy from the materials to judge of the character of the extracts, and of the other moral and religious works, that would receive the sanction of the Commissioners, and would be admissible to the schools. In the Second Report of the Commissioners, it is stated that "religion is constantly impressed upon the minds of the

children *through works* calculated to promote good principles, and fill the heart with a love of religion, but *which are so compiled* as not to clash with the doctrines of any particular class of Christians." However liberal and charitable this comprehensive plan may appear to persons of loose or superficial views, it is evident that it just amounts to a virtual exclusion from the books used in the schools of every thing that is distinctive in Christianity. On the system that nothing must be introduced that will "clash with the doctrines of any particular class of Christians," how many of the great articles of Revelation, that concern the person and work of the Saviour, and the way of a sinner's salvation through him, will be retained? Nothing, even from the Scriptures, that would condemn creature-worship, or any of the other numerous errors of Popery—that would clearly declare the Saviour's divinity, or exhibit any other doctrine in which persons of such heterogeneous and conflicting views as the Commissioners could not concur, may hope to find admission to the seminaries honoured with Government patronage; and it is needless to state how many of the precious articles of Divine truth, with which the sinner's safety and the church's hopes are connected, would, in consequence, fall under the ban of an unhallowed exclusion.

Wherever the word of God comes, it is a rule and a law universally binding: it carries its own obligation along with it, and as the light shining from heaven, it evidences its own purity and power. Nations and their rulers, favoured with Divine Revelation, are under paramount obligation to receive and submit to its requirements, to make it the basis of their legislation, and labour that its authority be universally recognised. These are duties which Christian nations cannot neglect, without incurring the guilt of rebellion against the moral Governor of the universe, and subjecting themselves to his fearful displeasure. When Protestant truth has been professed by the nation and its rulers, as in these lands, there is plainly a super-added obligation, never to compromise, but always to carry out the great Protestant principle, that an unmutated, uncorrupted Bible is the right of every inhabitant of the land; and that as every individual ought to use and apply it, so facilities should be furnished by rulers that all should know it, and walk in submission to its holy requirements. The system of education which they should sanction should be based on the Divine word; and it is plain that they can never, without high criminality, sanction what it condemns, or employ the national resources, placed at their disposal, in promoting error, or in removing out of view the standard of truth by which error is detected and condemned. Proceeding on these principles, which we think follow indubitably from the premises that have been stated, we cannot but regard the British Government deeply criminal in introducing the new National system of Education into Ireland; and this system we hesitate not to say, should never be regarded otherwise than with marked disapprobation by those who value sound principle. Disguise or conceal it as its friends may, the new system was adopted by British statesmen succumbing to the intrigues of Popish priests and demagogues, and depriving the Roman Catholic population of what, if left to themselves, they would, in general, have readily received—a sound scriptural education.* And

* The fact that the Roman Catholic people in general would have willingly re-

notably has the system since its establishment subverted the designs of Popery. The vast majority of the schools that are receiving an endowment from the Commissioners, were admitted into connexion with the system on the recommendation of Popish Priests; the great mass of the teachers are Papists; and though the Scripture Extracts are received in the Roman Catholic schools of the Board, there is evidence that in many cases they are utterly neglected, while the works that directly inculcate Popery are daily used, and the Bible is wholly unknown in them. Well might the Romish prelates in the "Christian Directory," some time since, call upon the faithful to rejoice in the success of the National System, for greatly has it served their purposes; and though some fiery zealots of Rome, such as Dr. Machale, may oppose it for not daring to be exclusively Popish, the majority of the Romish Dignitaries and leaders, more thoroughly versed in the lore of Ignatius Loyala, can play a deeper game, and consistently give the National system their strenuous support, knowing that it is mightily promoting the interests of the Man of Sin.

In fact, the legislative doctrine of the new National System of Irish Education, even when the concession is made that, in some instances, Protestant formularies may be used in the schools, is just that truth and error are on a level, and that one is as equally entitled to the support and countenance of the State as the other. What the Rev. Hugh McNeile eloquently charges upon the new National System of Education for England, may with equal justice be adduced against that which has been saddled on this country:—

"The plea of liberty of conscience is convenient to deceive, but the root of the system, like that of its predecessors, lies much deeper. It springs from the insatiable and indefatigable ambition of Rome, wielding to her purpose the genuine liberality and unsuspecting honesty of English statesmen. Lord Stanley was in no sense or degree the accomplice, but in every sense the dupe of the Most Rev. Doctor Murray, the agent for the supreme Pontiff."

"The direct tendency of the system is to reduce to a dead level in the minds of the people scriptural instruction in religion, and Popish instruction in superstition, and Socinian instruction in infidelity—to exhibit as equally under the patronage of the Government, and equally entitled to the support of the nation, the truth that there are only two Christian sacraments, and the falsehood that there are seven; the truth that there is but one Mediator between God and man, the man Christ Jesus, and the falsehood of the mediation of the Virgin Mary, the blessed apostles Peter and Paul, and of all the saints; the truth that if a man could do all whatsoever is commanded him, he would still have no merit before God, but be an unprofitable servant, and the falsehood that man's good works are essentially meritorious, entitling him to grace and salvation; the truth that *to bow* down to a graven image is expressly forbidden by Almighty God, and the falsehood that it is lawful and right to bow down to graven images:

ceived the boon of a Scriptural Education, if offered them by a paternal government, is proved by the circumstance that previously to the withdrawal of the Government grant from the Kildare-Place Society, 132,000 children throughout Ireland were attending the schools of that Society, of which more than 90,000 were Roman Catholics, and this notwithstanding all the denunciations of the Romish Priesthood against it—and also that large numbers of Roman Catholic children attend the Sabbath Schools of the London Hibernian, and the Baptist Societies, which are exclusively Scriptural.

the truth that Jesus Christ is both God and man, and the falsehood that he is man only.

ART. XI.—*A Sermon of the Rev. Thomas Hamilton, preached September, 1813.*

“And thy right hand shall teach thee terrible things.” Psalm xlv. 4.

By the right hand of Christ, we understand his power and strength. In this sense the right hand of Christ is often celebrated in scripture, “Thy right hand, O Lord, is become glorious in power,” &c. Exod. xv. 6. “Thou savest by thy right hand, them that put their trust in thee,” Psalm xvi. 7. “Thy right hand shall find out them that hate thee,” &c. Ps. xxi. 8. “The right hand of the Lord doeth valiantly.” Ps. xlv. 3, and cxviii. 15. This power of the Messiah is demonstrated in war against the enemies of his cause and kingdom. Ps. xlviii. 10, 11, and cxviii. 1. By the “terrible things” are meant those operations of the right hand of Christ which are adapted to fill his enemies with terror, and his friends with reverence, and all with wonder, on account of their greatness. They include the work of mercy and judgment which he executes in behalf of his people, and against his enemies: there is a reference to the terrible things God wrought in the redemption of Israel from Egypt, in their guidance to Canaan, through the Red Sea, the wilderness and Jordan, and their settlement in that goodly land, &c. Deut. x. 21, 2 Sam. vii. 23, and Ps. cvi. 22. To these things there is an allusion in the following places, where the subjection of the nations to Christ is predicted. Ps. xviii. 30, to 46, and xlv. 3—6, and lxviii. 13—18. The operations of his right hand are intended in Ps. cxlv. 6, “Men shall speak of the might of thy terrible acts,” and Ps. lxiv. 3, “When thou didst terrible things which we looked not for,” &c. The epithet “terrible,” is applied to these events, to denote, 1st. That they transcend all human efforts, and can only be ascribed to a divine power, Isa. xl. 12, and xli. 4. 2nd. They are calculated to inspire holy veneration and awe in the subjects of his kingdom, Ps. lxxxix. 3d. And fear and dismay in the minds of his enemies, Ps. xlviii. and cxvii.

His right hand is said to teach him terrible things, or to show or demonstrate terrible things to him. Here are two figures used. His power is metaphorically represented by his right hand; this, again, is personified or represented as doing a personal act; that is, he would perform these things by the power of his arm. He would experience or realize these events, as effected by his own power. Similar to John v. 20, he will show him greater things than these, that ye may marvel; where, by the greater works which excite marvel, the terrible things here mentioned are included; and to Ps. lx. 3, “Thou hast showed thy people hard things;” that is, thou hast caused them to experience hard things. The phrase which exhibits the right hand of Christ as a teacher of terrible things, intimates,

1st. That he would perform the terrible things by an act of his own power, without any human aid; “his right hand, and his holy arm have gotten him the victory.” Isa. lix. 16: “And he saw that there was no man, and wondered that there was no intercessor; therefore, his arm brought salvation to him, and his righteousness it sustained him,” and lxiii. 5. In other places where the subjection of the

nations to Christ is spoken of, he is accompanied by instruments, but here he alone is brought into view, to intimate that while he employs instruments, their success depends on his power and prowess.

2d. That by these works the Divine purposes would be displayed; the truth of the types, and prophecies would be demonstrated, and thus the church of Christ would see these mysteries in the light of their own accomplishment, and on this account her Head is represented as instructed.

3d. The high complacency Christ takes in the success of his kingdom, as promoted by these terrible things in righteousness. Instruction, as to great and important matters is a source of much pleasure. The interest Christ takes in the subjection of the nations as his inheritance, agreeably to his compact with the Father, appears from Ps. xvi. 6, "The lines have fallen unto me in pleasant places," &c.

The performance of these terrible things is connected with the success of the gospel of Christ: his claim is coupled with the preceding one, "*and thy right hand.*" The doctrine set forth is, that terrible things are executed by the right hand of Christ, riding in his majesty prosperously, and for the sake of truth, meekness and righteousness. We may consider,

I. The "terrible things" here mentioned. These may be considered in regard to the world, and the church which is in the world; the enemies of Christ, and his friends, or true subjects.

1. He performs awful things, as to the world, or the nations. "Come see the works of God; he is terrible in his doing toward the children of men." These terrible things include the judgments he inflicts on them for their idolatry, and wickedness, and particularly for the persecution of his church; consisting in the wars, the famine, the pestilence, and other calamities with which he scourges the world. The shaking of the nations, Hag. xi. 7, "I will shake all nations." Heb. xii. 16. "The revolutions and overturnings which take place in nations and empires, Ezek. xxi. 27, "I will overturn," &c. These are terrible events, represented by the demolition of Nebuchadnezzar's huge image, composed of heterogeneous materials, Dan. ii., by the sacrifice, prevalence, and destruction of four beasts, vii. and these are terrible things in the seven vials, which are mentioned by John, in Revelation, and which have been, and still are pouring out on the nations which have opposed the progress of Christ in the chariot of his gospel.

2. In the visible church;—she has occasion to sing both of mercy and judgment. God hath visited his church, with

1st. Terrible rebukes and chastisements. He thus punished the Jewish church, "Thou hast showed thy people hard things, thou hast made us to drink the wine of astonishment." "By terrible things in righteousness wilt thou answer us, O God of our salvation;" and also the New Testament church, what manifold, and awful rebukes has God given her since her establishment. The persecutions which have in different ages wasted her, are terrible things in righteousness allotted to her for her correction. By these he purges away her dross.

2nd. He sometimes visits his church with *desolating* judgments. In this manner he healed the Jewish church, Isa. vi. 11, Hos. i. 6, and vi. 1, 2, &c.: wrath has come down on the Jews to the uttermost, and many particular and local branches of the church have been cut off, and thrown away for their unfruitfulness; witness the seven

churches of Asia: many a candlestick has been removed out of its place. We should improve these awful dispensations. God says, "Go ye now to my place which was in Shiloh, where I set my name first, and see what I did to it for the wickedness of my people Israel."

3rd. His interpositions in her behalf, are included in these terrible things, which mean those dispensations which are calculated to excite holy veneration, and are awful on account of the manifestations of the Divine power, majesty and goodness. Many of these gracious manifestations of God to his people of old inspired them with fear. Jacob said, of Bethel, "how dreadful is this place!" The deliverances wrought for them inspired them with fear, whilst they excited their joy and gratitude. The children of Israel, when they saw that great work which the Lord did upon the Egyptians at the Red Sea, they feared the Lord and believed him, Ex. xiv. 31. It is predicted that in the latter days, upon their conversion, they will fear the Lord, and his goodness, Hos. iii. 5. The extraordinary events of the Millennium, attended by the great enlargement of the church, will produce holy fear: "Then shalt thou see, and flow together, and thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee." Isa. lx. 5.

3. "Terrible things" towards his enemies and the enemies of his church.

1st. He *restrains* them, while he makes the wrath of man to praise him. He restrains the remainder of his wrath. This restraint is so strong, as to be compared to the control God exercises over the ocean, "which stilleth the noise of the seas, the noise of their waves and the tumult of the people." This may be reckoned among the marvellous and awful operations of Christ's right hand. He often employs fear in imposing this restraint upon them. "They fear where no fear is: when no man pursueth, the wicked flee;" and in considering this work, the people of God are filled with awe and veneration.

2d. He makes their wrath, so far as it is not restrained, to *praise* him. He defeats their malicious designs, when they are most sanguine and confident of success, and often he so orders it that their malicious efforts rebound on their head. They fall into the pit they digged for others. Thus the Lord gets himself honour upon them.

3d. He smites them with the terrors of the Lord, he sets them round about with terrors. He causes his arrows to penetrate their conscience. They are filled with the anguish of terror and remorse. They have a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries, Heb. x. 27. There are many instances of this.

4th. He cuts them off by the stroke of *death*, and often in a very terrible manner. Christ's right hand performs terrible things in the death of the wicked. "The wicked are driven away in their wickedness." The death of every sinner is a terrible event to him. It puts an end to all his sinful and sensual enjoyments. It destroys their bodies and reduces them to dust under the curse of God, and summons their souls before his bar. The death of some has been attended with extraordinary terror, the fire of almighty wrath being kindled in their consciences. The right hand of Christ lay heavily upon them. Witness the death of many infidels and apostate Christians and other wicked men, &c. They died full of the fury of the Lord. Hell was

moved to meet them at their coming, and entered into them as the prelude of their entering into hell.

5th. The right hand of Christ executes terrible things on sinners in the *day of judgment*. "Then his hand will find out all his enemies, his right hand will find out all those that hate him," he will make them as a fiery oven in the time of his anger. The Lord shall swallow them up in his wrath and the fire shall devour them." Then he will come in flaming fire, 2 Thess. i. 8.

4. Dispensations towards his people, in these instances:

1st. In a law work the hand of Christ lies heavy upon them; "the law worketh wrath." The terrors of the Lord set themselves in array against them, as in the instance of Saul.

2d. After their conversion the Lord frequently shows them hard things, and answers them "by terrible things in righteousness." 1. *Terrible afflictions*, in regard to their number and duration. They are brought into deep waters, where the floods pass over them. "Deep calls unto deep at the noise of his water spouts." 2. *Terrible temptations*: Satan is permitted to buffet them and annoy them with his fiery darts. They are harassed with sinful and blasphemous thoughts or injections. 3. *Terrible desertions*: "thou didst hide thy face, and I was troubled." They walk in darkness, and have no light, as in the instance of Heman, Psa. lxxxviii. and others. We may consider,—

II. The right hand of Christ, which executes these things. Some of its distinguishing attributes may be mentioned:

1. It is strong and powerful. It framed and sustains the universe: the resplendent and mighty orbs of light which adorn the heavens were created by his mighty hand, upon which they are dependent in all their revolutions. It is the right hand of Christ which supports the church and every believer: "ye are kept by the mighty power of God," &c. It restrains and subdues all his enemies.

2. It is *high*; "high is his right hand." It is infinitely high in power and sovereignty; there is nothing above or beyond its reach, its control is in heaven above, as well as on earth beneath: we are called to praise him in the firmament of his power. There is no escaping from the scope of its operation, Amos ix. 2, 3.

3. It is *valiant*; "the right hand of the Lord is exalted, the right hand of the Lord doth valiantly." The most potent and numerous foes, who have dared to resist it have sunk beneath its stroke. Exod. xv., "Thy right hand hath dashed in pieces the enemy." Isa. li. 9, "Awake, awake, put on strength, O arm of the Lord," &c.

4. It is a *righteous* arm, Ps. xlviii. 10, "thy right hand is full of righteousness." It is *holy*, Ps. xcvi. 1, "his right hand, and his holy arm, have gotten him the victory." All the ways and works of Christ are righteous and holy.

5. It is *glorious*, Isa. lxiii. 12, "that led them by the right hand of Moses with his glorious arm, to make himself an everlasting name. It is glorious in power, glorious in holiness, "who is like unto thee, glorious in holiness, fearful in praises, doing wonders?"

6. It is the right hand of *mercy*, Zech. xiii. 7, "Smite the Shepherd, and I will turn mine hand upon the little ones." "All his saints are in his hand. "He holds the seven stars in his right hand." It is called therefore a good hand, Neh. ii. 8, and Ezra vii. 9. His power is exerted to carry into effect the dictates of his love and goodness. Consider,—

III. The influence which these awful operations of his right hand

would have on the cause of Christ. This is conspicuous in the following instances:

1. By his right hand some are reduced to the obedience of faith, and become the true subjects of his kingdom.

2. They who continue to resist are destroyed; they are made his footstool.

3. Others beholding and dreading the terrible things of his right hand, *dissemble* their enmity, and feign submission, Ps. lxvi. 3, "Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee." Ps. xviii. 44, "as soon as they hear of me, they shall obey me: the strangers shall submit themselves unto the Lord." Ps. lxxx. 14, 15.

4. The fame of Christ, spread abroad by the terrible things wrought by his right hand, would induce strangers to come and submit to him, Zech. viii. 20—23.

INFERENCES.

1. The Lord is greatly to be feared. His power, holiness, justice and truth should fill us with holy dread. While he gives the most inviting and encouraging displays of his grace, he shows the most awful exhibitions of his justice and majesty and wrath against his enemies. He is not only terrible in his doings to the children of men, but awful to his own. He has set up monuments in his church, of his displeasure at hypocrisy and impiety. The fire of his jealousy burns ardently in his own house, witness the death of Nadab and Abihu; of Ananias and Sapphira: his own dear children do not escape terrible things in righteousness as a chastisement for their sins; as we see in the case of Eli, David, Uzzah, the Corinthians, &c.

2. We see the cause of the success of the Gospel and the preservation of the church. Both are owing to the right hand of Christ, his word, his saints, and his ministers are all in his hand.

3. They are very safe and happy who enjoy the protection of his right hand; he thus *defends* them against all their enemies human or diabolical, *upholds* them under all their afflictions. He keeps them from sinking in the deep waters, as he took hold of Peter when he began to sink. He keeps them from sinking under their burdens, by lightening these, and strengthening them. He comforts them in distress, "his left hand is under their head, his right hand doth embrace them." He leads them in the way they should go, pointing out the path, and guiding them in it, he keeps them from falling: "Thou hast holden me by my right hand;" "hold up my goings;" "when I said, My foot slippeth, thy mercy, O Lord, held me up." "He not only performs these kind offices in *life*, but they are under the guardianship of his arm in death and judgment, &c.

4. How dreadful and dangerous the condition of those who are his enemies and exposed to the stroke of his arm! they have no defence against their foes, they have no support under their burdens, they have no comfort in their afflictions, they have no shield or consolation against the sting and under the pangs of *death*, no advocate at the bar of *judgment*, not only so, the hand, the right hand of Christ is on them in all these scenes. "The wrath of God abideth on them." O what terrible things does it execute in their consciences and on their persons! It is a fearful thing to fall into

the hands of the living God!—in *life*, in *death*, at the *judgment-bar*, in *hell*.

5. Let sinners, especially sinners in Zion, be afraid: consider your danger, it is great and immediate. Consider the *hand* of Christ: it is strong, it is valiant, it is high, it is lifted up: nothing prevents its descent upon you but the long-suffering, and the patience of God. Can you be easy in such danger? Your condemnation will be just. The right hand of Christ is full of righteousness, and will be rendered glorious in your destruction. The sword which he wields is bright, and has never been stained with a drop of blood unrighteously shed. "Justice and judgment are the habitation of his throne." Your own conscience therefore will pronounce your sentence holy, and these terrible things righteous. Whilst the fire of divine wrath consumes you, this worm will gnaw you like an insatiable vulture.

But, consider, the right hand of Christ delights in deeds of mercy. Before he employs it in inflicting wrath, he extends it with the sceptre of peace and the offers of pardon. Nay, he holds it forth in the posture of expostulation, Rom. x. 21, and when he lifts it up, the stroke is often long suspended. He waits to be gracious, he hath no pleasure in the death of sinners. It hath beep raised many years before the fatal stroke was given, and in many instances, though the hand of justice was lifted up, the hand of mercy hath been turned upon them. Let sinners then submit, before it be too late, to him who in majesty rides forth prosperously because of truth, and meekness, and righteousness.

ART. XII.—*Associate Reformed Church in Boston.*

The following extracts from an article in the April number of the Christian Magazine, looks as though some in that church intend to resist the "innovations" which they have been so long making on the subject of Psalmody. Their sincerity will probably soon be tested.

The fact that an Associate Reformed Church existed in that city, at a period earlier than the adoption of the federal constitution of our country, naturally calls our attention to it, and some such inquiries as these arise. With such early advantages, does it still continue there? have many churches sprung from it, and are they "sound in the faith?" or have the labours of Annan, like footsteps on the seashore, been obliterated by the tide of time? or has "the innovation in the order of our church with respect to psalmody," about which Synod expressed their disapprobation, obtained the ascendancy, and if so, what have been the consequences? These are natural inquiries in the mind of every lover of our Zion, and the answers ought to be extensively known.

First, it is inquired, does an Associate Reformed congregation continue in Boston? No, reader, no. With one exception, this is the only denomination, which once had a society in that city, that is now extinct there. The answer to the other inquiries you shall have a little in detail, with some of the probable causes.

More than half a century has elapsed since the existence of an Associate Reformed church has been known in Boston, excepting by name, in the history of the city. The place of worship is still there, but the psalmody is changed from Rouse to Tate and Brady, and from their version, to something still more fashionable to keep pace with

the wise notions of a more enlightened age! It is occupied on sabbaths by gay and honourable-looking men, not a few of them "princes to look to, after the manner of the land of their nativity," and you need not be astonished that they "rejoice at the sound of the organ." An educated ministry occupy its desk, men of superior intellect, and in "philosophy commonly so called" profound, surpassed in erudition by few indeed on the American soil. But, reader, tekeli is written on the pulpit, and Ichabod over its portals. That "name which is above every name" is not honoured there. Its occupants have a worship without a Saviour, and a religion without an atonement. "Him," whom all the "angels of God worship," they dishonour. He who is "Holy, holy, holy, JEHOVAH of hosts," John xii. 41, is there treated as a mere creature, and by them only so far respected, that his death is regarded as an example of heroism; while God, the eternal Spirit, is considered as only the power of the Father. Lest the devils should shame them into a belief of the divinity of Immanuel, they deny the existence of evil angels, doubt whether their own soul is a substance or principle separate from the body, and pretend that the scriptures do not teach the doctrine of eternal punishments to be inflicted. Such are some of the "doctrines of devils," now substituted by them for the doctrines of salvation by grace taught by Robert Annan. "Tell it not in Gath!" Such is the tendency of will worship, such the consequences when men do not obey what is said in Jer. vi. 16. The spirit of unhumbled pride has doubtless wrought "this great wickedness." For fifty years the congregation had prospered under the Presbyterian form of church government, but the "thus saith the Lord," upon which it is built, grew irksome, and "go to, let us," became its substitute. For a longer period, it has declined under the form of government adopted at Shinar, and proposed at Kadesh, the genius of independency. As this form had been adopted previously to the period when the Rev. Mr. Annan laboured among them, it was doubtless this principle which involved him in trouble with them. Congregationalism for a season made the version of Tate and Brady, with them, more popular than that of Rouse, and a mere imitation at length more popular than any version, or "the words which man's wisdom teacheth," more acceptable than that which "the Holy Ghost teacheth." With the matter of praise, it has also changed the doctrines of the gospel to its pleasure, and yet boasts that its dogmas and practices are all *scriptural*.

In one of my visits to that city, I found the following facts, which I then transcribed, from the "Picture of Boston."

A Presbyterian church was founded in Boston by Mr. Morehead from Ireland, on the 31st of March, 1730. He continued in it till 1773. In 1783, the Rev. R. Annan became its pastor, and continued till 1786. On April 4, 1787, Jer. Belknap became their pastor. They adopted the Congregational form of government on August 6, 1780. Its ministers are decidedly Unitarian. It is called the Federal street church, because the Massachusetts convention assembled there when they decided on adopting the United States constitution."—(Ed. 1832, p. 14.) The exception which I have above made is founded on the following facts. "The second Presbyterian church in Piedmont street joined the Presbytery of Londonderry, Nov. 26, 1823. Their church was dedicated Jan. 31, 1828. In 1829 the Rev. Mr. Sabine, who had come from Newfoundland, joined the Episcopalians, and a majority of the church went with him. In consequence

of their breaking up, the building has become vacant, and is owned by eight individuals, who have it for sale or to let." (p. 165.) These facts "speak volumes." With other things, they show that even amidst the Job and Amasa charity of the 19th century, religious *forms* have a powerful influence on denominations, according as they are either of divine, or of human, or of fashionable origin. They show us that where there is so little difference kept up, except in name, as there must have been between the church which joined the Presbytery of Londonderry, in Nov. 1823, and the Independents, that even the name of Presbyterian could not long survive.

To dispense with a lawfully constituted Presbytery, with the appointed matter of divine praise, with a table at the Lord's supper, and to "invite all in good standing in their own church" to the promiscuous communion seat, are among the fashionable inroads on the *forms* of religion, which kill churches, and advance "another gospel. Let those who "are given to such change" inquire how far they will advance "pure and undefiled religion," by abandoning our present version of the psalms (excepting in a few obsolete words) for any other which they choose to name. In all probability, just as far as "true holiness" has been increased in Federal street church since 1786. Yours, &c.

B.

CAVE OF THE WALDENSES.—The following description of one of the caverns into which the Waldenses fled for safety from their persecutors, may give some idea of the ingenuity which these afflicted people were compelled to exert for their own safety, as well as the natural asylums in many of the mountains which were afforded them by divine Providence. Near the lofty and projecting crag which soars above Mount Vaudelin, there was a natural cavern, which the inhabitants of the *commune* (department or district) of La Torre contrived to make a secret hiding-place. This cavern, in which three or four hundred might conceal themselves, was vaulted, and shaped not unlike an oven, with clefts in the rock, which served for windows, and even for loop-holes; and prepared with recesses which answered the purpose of watch-houses, from whence they might observe the motions of their assailants. There were also several chambers within this vast cave, accommodations for cooking meat, and a large fountain, well supplied with water. It was impossible to enter it except by one hole at the top, and those who were in the secret, could only let themselves down one at a time and by a very slow and gradual process with the assistance of steps or foot-holes cut in the rock. In fact, it was like descending into a mine, and one or two resolute men might easily defend the entrance against the assault of any force that could be brought against them.—*History of the Waldenses.*

A GUILTY CONSCIENCE.—Had you all once felt the smart of a galled conscience, you would need no other argument to persuade you to avoid it; for that doubtless is the greatest torment and misery that mankind is capable of, as the wise man observes, saying, *The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?* No man, certainly, except Almighty God support him under it, either in judgment to punish him, or else in mercy to bring him to repentance by it. Ask but such a one who labours under it, what it is to have a wounded and offended conscience, and he will

tell you, that *no sorrow is like unto his sorrow, wherewith the Lord hath afflicted him in the day of his anger; the arrows of the Almighty are within him, the poison whereof drinketh up his spirits, the terrors of God set themselves in array against him.* O the wormwood and the gall, the anguish and bitterness of the soul!—How doth he fret, and fume, and vex, and tear, and torment himself at the remembrance of his sin and folly! Every thing is uneasy and troublesome to him, yea, he is a burden to himself, he cannot endure himself, but wishes he had never been, or could cease to be: his mind is distracted, his thoughts confounded, his whole soul is overspread with darkness and horror, and tossed to and fro, like a troubled sea, when it cannot rest, *whose waves cast up mire and dirt.* Thus is the poor man always upon the rack, distorted, tormented, terrified, and hurried about by his own outraged conscience, as if all the fiends of hell were let loose upon him. What would he now give, or rather what would he not give for a good conscience? If all the crowns and sceptres upon earth were his, he would willingly part with them all upon these terms, and reckon it the best purchase he ever made.—*Bishop Beveridge.*

DUTY TO GOD SUPREME.—But in the whole, the duty of zeal requires that we neglect an ordinary visit rather than an ordinary prayer, and a great profit rather than omit a required duty. No excuse can make lawful, a sin; and he that goes about to distinguish between his duty and his profit, and if he cannot reconcile them, will yet tie them together like a hyena and a dog, this man pretends to religion, but secures the world, and is indifferent and lukewarm towards that, so that he may be warm and safe in the possession of this.—*Bp. Taylor.*

Constantinople.

Mr. Goodell, under date of February 8th, writes as follows:—"There is at present some stir among the Jews of this capital. The chief rabbies had led them to expect that, according to their books, the Messiah must absolutely appear some time during the present year.

But several months of *their* year have already gone, and still there are no signs of his coming. A learned rabbi, who assisted Mr. Schauffler in his translation of the Scriptures, occasionally visits me, and almost the *first*—sometimes the *very first* question I always ask him, as he enters the door is, 'Has he come?'—'Not yet, has always been his reply till his last visit a few days ago, when, laying his hand to his heart, he said in a low and solemn tone, 'If you ask me, *I say he has come*; and if you show me a safe place, I will bring you ten thousand Jews to-morrow who will make the same confession.' I replied, 'The apostles and prophets had no safe place shown them to confess truth in, but they made the confession in the very face of stripes, imprisonment and death. If you believe the promise made to the fathers has been fulfilled, and the Messiah has come, then receive him with all the honour of which he is worthy; submit to him, acknowledge him, follow him, and let the consequences be what they may. Act like Abraham, like Moses, like the prophets, like all the holy and good of your nation, though, like some of them, you be sawn asunder, though you be slain with the sword.' But, alas! they know too little of Christ, and feel too little interest in the subject, to venture all consequences for his sake."—*Missionary Herald for July.*

PAPAL BULLS AND INDULGENCES.—We give the following extracts translated from a Maltese paper, from a bull circulated at Malta, during the present year. It is entitled “Bloadella S. S. Crociata concessa dalla Santita del N. S. P. Gregoria XVI., per Pleno mille ottocento trantotta.”

After having conceded to the purchasers of this indulgence the permission, “with the consent of their spiritual bodily physician,” to eat meat on Lent or on fast-days, and to “make free use of eggs and butter,” it goes on to say:

“Moreover, his holiness concedes to all the aforesaid persons the power of choosing for confessor any priest, secular or regular, out of those approved by the ordinary, which confessor may absolve the said persons one time during life and another time at the point of death, from all sin and censure, having first imposed a salutary penance corresponding to the fault, and in case it may be necessary that some satisfaction should follow the fault, they may do it either by their own persons, or by their heirs, or by others. The said confessor shall also be able to commute any vow whatever, even when made with an oath, causing the penitent to give whatever alms he pleases for the benefit of the santissima crociata.”

The form of absolution is as follows:—“By the authority of Almighty God, and of the Apostle Peter and St. Paul, and of our Lord Gregory the Sixteenth, specially conceded to thee, and committed to me, I absolve thee from all thy sins, misdeeds, and excesses, which thou hast now confessed, and also those which thou wouldst have confessed, had they occurred to thy recollection; and I also concede to thee plenary indulgence and ample remission of all thy sins which now or at any time thou mayest have confessed, forgotten or been ignorant of;—and from the pain thou wouldest have been obliged to suffer in purgatory!”

Presbytery of Caledonia.

The last stated meeting of this judicatory was held in Buffalo, on the last Wednesday of January. Owing to the extreme severity of the weather, the meeting was small. The pastoral relation between the Rev. Mr. McKinney and the Associate Reformed church in Buffalo was dissolved. The Rev. Mr. Williamson was received as a member of Presbytery, on testimonials from the Associate church, and was appointed to labour in Buffalo for several months.

We copy the above merely to inquire respectfully of the editor of the Christian Magazine who the Mr. Williamson here referred to may be? What were the nature of his testimonials from the Associate church? What Associate church is intended? That in the United States?—for we know of no other. We ask these questions because there has been no minister by the name of Williamson in the Associate church in this country, at least within the last fifteen years. Plain people will think there is something here needing explanation, especially in this day of imposture and unfounded pretensions.

THE INFIDEL IN THE APPREHENSION OF DEATH.—Percy Bysshe Shelley, who gloried in his infidelity, and whose unquestionably fine

talents were fearfully desecrated, was apparently a person of the most heroic character, and not likely to feel any serious alarm in the hour of danger. When sailing in Lord Byron's yacht, a storm arose which threatened the destruction of the vessel. Shelley was immediately alarmed—nothing could render him tranquil; he called out in agony for mercy from the very Being on whose laws he had not only himself trampled, but whose sovereignty over the hearts of others he had sought to overthrow, and whose name he had never mentioned without the most profane ridicule: His terrors are described as having been fearfully awful. He is not the only infidel, however, whose last hours have been embittered at the near prospect of death. In the season of health and supposed security, the blasphemer may deride the idea of a God of judgment and eternity; his feelings will be far different when God causes his waves to go over him, and judgment and eternity are at the very door.

ANECDOTE.—An excellent clergyman, possessing much knowledge of human nature, instructed his large family of daughters in the ordinary practice of music. They were all observed to be exceedingly amiable and happy. A friend inquired if there was any secret in his mode of education. He replied, "when any thing disturbs their tempers, I say to them *sing*: and if I hear them speaking against any person, I call them to sing to me, and they sing away all cause of discontent, and every disposition to scandal." Such a use of this accomplishment might serve to fit a family for the company of angels. Young voices around the domestic altar, breathing sacred music, at the hour of morning and evening devotion, are a sweet and touching accomplishment.—*L. H. Sigourney.*

TO CORRESPONDENTS.—The Address on Foreign Missions concluded in the present number, calls for a passing remark.—It has beauties and defects. The young author promises fair for the future, and a word of criticism may prove beneficial to him. It is too long; much of its verbiage is either redundant or weakens the force of his thoughts; it aims too much at the orator; and some of its statements and conclusions are greatly exaggerated. For instance, however plain the calculation, page 106, may appear on paper, or however beautiful in theory, it will be found by actual experience to exceed the reality a hundred-fold. Time, however, will correct these sanguine conceptions of youth. A little more experience, a little hard and ill-requited service in the church, and a few rebuffs from the enemy will banish these "vain imaginations," like shapeless and unmeaning visions of the night. But, on the other hand, the address contains much to commend. We regard a large portion of its reasoning as sound and unanswerable, and hope that it may obtain an extensive reading, and through the divine blessing prove the means of rousing the slumbering energies of the church.

"JUVENIS OBSERVATOR" probably in the next number.

TO PATRONS.—It is hoped that the following remarks will not be regarded in an offensive light, and that they will be so noted as to prevent the necessity of again adverting to a topic, as unpleasant to us as it must be to the reader.

When the Monitor came back into the hands of the present editor, the book accounts exhibited an out-standing debt of about twenty-six hundred dollars, seventeen hundred of which was supposed to be good; for this latter amount the present editor became responsible. As the subscription list continued nearly the same, with the exception of discontinuances within the bounds of the Presbytery of the Carolinas, it was anticipated that it must yield a surplus of receipts above expenditures. Partly at the suggestion of some long-trying and faithful friends of the work a proposition was made, last year, to pay a small sum for original articles, with a promise to increase the amount so far as the patronage would warrant. This was done with the two-fold object of assisting some of our brethren in the ministry, known to be well-qualified for contributing to our pages, but who, nevertheless, receive a small compensation for ministerial labour, and of elevating the character of the work.

But this plan is likely to fail for want of means to carry it out. Of the large amount due, less than one-half has been received; and we have commenced the present volume by erasing *fifty* names from the subscription list, owing an aggregate amount of SEVEN HUNDRED AND FIFTY DOLLARS! To some of these names, ten volumes have been sent and not a penny returned. Against this we remonstrate for the following reasons:—

1. It is not strictly honest.
2. It defeats the benevolent design of those who do pay.
3. It inflicts a positive injury on the church.
4. It is evading the payment, at least in some instances, of a just demand, because the creditor, owing to the scattered and distant residences of his debtors, is unable to exact payment.

We know that it is unpleasant for our brethren in the ministry, who act as agents, to ask people for such demands; but would it not be well for them, in cases where they know a debt to be of long standing, to put it into the hands of some other person for collection?

To those, whose names have been struck from the list, we have only to say, that we shall be happy to restore them on the payment of their present dues. But we cannot do the real *supporters* of the work, nor ourselves, the great injustice of sending it to them any longer without pay.

With this brief explanation and statement of facts, we leave the matter with those whom it most concerns.

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Money may be sent by mail at the risk and expense of the proprietors when five dollars or more is enclosed, provided the money is at par value in Philadelphia, Pittsburgh, New York, or Albany.

NOTICE.

It is proper to state that more than one half the subscribers to the sixteenth volume, have not yet paid! This circumstance, together with the unusually large amount due on preceding volumes, has left us nearly destitute of the means necessary for going on with the present. Believing that this remarkable deficiency is owing in a great measure to a devalued currency, and relying with confidence on the good faith of those who have already received the work, we have ventured to borrow a sum sufficient to meet present demands. From these facts, all will see, and especially agents, that some farther effort must be made, or we must ere long close the concern. We do not believe the church would be a gainer by the failure of a work which has been devoted faithfully to her interests, for sixteen years. The truth is, the subscription list ought to be, and might easily be doubled, did the proper spirit prevail.

We shall for the present print a number of surplus copies, in the hope that they will be taken.

All the preceding volumes are out of print.